The LUTHERAN

CHURCH IN WINTER SETTING

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FEBRUARY 22, 1961

HIDDEN BEAUTY

THE SEASHELL on the mantelpiece in our living room looks just like any ordinary seashell. Maybe people sometimes wonder why we keep it there. Curious guests or favored ones are told to pick up the seashell and look into it. When they do so, they see inside a delicate and artistic sea scene made by a careful craftsman from mother-of-pearl.

ONE DAY when the pastor came to call he commented about the outward plainness and the inner beauty of the shell. "You'd never think there was that much beauty and artistry hidden away in there," he said.

"Lots of things are like that," I answered. "You don't find their true w until you know about them. Take old car of mine . . ."

"I KNOW," he interrupted. "It l like a heap of junk but it runs lik charm. But I was thinking about ple. So often they seem completely dinary, just like millions of others, you discover their fine traits and them to express them. Then they velop more outward beauty, too."

"You can take it on from there Sunday, Pastor," I said. "After all, can be thankful that God finds s good in us and helps us to express

"Amen," he concluded.

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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THIS WEEK . . .

● "THE CHURCH MUST COME DOWN . . . into the dwelling places of the people," says Dr. Walter Harrison in discussing the needs of old people (*page 11*). Institutional care is no longer sufficient. A major educational program including the young, middle-aged and old would help prepare for a useful life in post-retirement years.

● "WE MUST ADAPT to new conditions and new circumstances of this atomic era," Dr. Harrison warns. So did the speakers at the Board of Social Missions evangelism conference in Atlanta where some church leaders admitted that our witness to the world has had little effect both in terms of impact on society and of gains in membership (*page 21*).

● UNEASINESS EXPRESSED in Atlanta over the church's difficulties in relating itself to 20th-century life is shared by Christians in Europe. Margaret Frakes, writing about the lay academies developed in Germany and other European countries, describes them as creating "bridges of understanding" between the Christian faith and modern culture (Books, *pages 35-37*).

● SUCH "BRIDGES" cannot be built in a hurry. "Letters to the Editor" (*page 37*) contain reactions to a series about the Bible by one "bridge builder," Dr. Eberhard Mueller, director of the Bad Boll Academy in Germany that specializes in relating faith to modern life. Some readers felt you can relate too much.

● A DIFFERENT APPROACH to the solution of the same problem is expressed in the ULC's latest evangelistic contribution to television (*page 40*). Hailed as a break-through in the often-attempted venture of producing religious programs of genuine interest to children of all backgrounds, *Davey and Goliath* tells modern parables to give children a first notion about the God who loves, forgives and provides.

THE CHURCH IN THE NEWS

Religion called valid issue

A political candidate's religious faith is a "valid concern" for voters and should be considered along with his other qualifications for office, a statement adopted by the National Lutheran Council at its recent Detroit meeting asserted. The statement will be referred for study to the council's six member churches, including the United Lutheran Church.

A candidate should not be opposed "merely on the grounds of his religious affiliation," the statement warned. Such affiliation "has to be balanced against all the qualifications of the candidate and of other candidates, and should not be taken out of the context of the total political situation in which the voter has to make his decision."

Faith influences conduct

"Unless we are prepared to grant that religion, and in particular the Christian faith, is irrelevant to public life in the United States," the statement continued, "it will have to be admitted that the religious faith of any person will influence his private and public conduct to some extent." The document termed it "regrettable" that "some church people" seem concerned about a candidate's religion only when "high Federal of is involved." It pointed out that "s and local elections are often just as portant in deciding policies and lea ship in government."

The document was the result of a st on religious faith as an election fac made last year but not released ear because of religious tensions in the U Presidential race. Heading the th member committee that made the st was Milton V. Burgess, newspaper ed of Martinsburg, Pa. Other memb were Dr. Donald R. Heiges, dean of C cago Lutheran Seminary, and Dr. O. Hove, former public relations direc for the Evangelical Lutheran Church now superintendent of an old peop home in Minot, South Dakota.

Mergers may be dangerous

Unless church mergers are based sound doctrine, they may increase rat than decrease the number and variety Christian denominations, the Rev. K Schmidt-Clausen warned in a press terview in Detroit. The acting execut secretary of the Lutheran World Fede tion was attending the National Luthe Council's annual meeting during a fi week visit to the U.S. and Canada.

Merging churches that give up th confessional ties to form "one big Ch tian church" will develop into pu national institutions, he warned. In way they will do "voluntarily what talitarian governments normally tend impose upon their respective churc by force" and lay themselves open penetration by a wide variety of " tional, ideological and political" influen

Truth is basic element

World confessional groups like LWF do not hinder the ecumenical mo ment, but actually are in the best p

ACTING LWF SECRETARY Schmidt-Clausen confers with JLC and LWF President Fry at atter's office in New York. Pastor Schmidt-Clausen is on U.S. tour o meet church leaders and dis- uss LWF affairs. He is a pastor n German Church of Hannover

on to advance world-wide church co-peration, Mr. Schmidt-Clausen said. hey "represent the idea that truth is a asic element for Christian unity . . . so ssential and universal that without it a hristian union would be the very op-osite of the Church of Christ."

Lutherans have never been "over-nthusiastic for quick union with other enominations," the LWF official pointed ut. He said Lutherans have "quiet and mpathetic judgment and . . . patience nd love for other denominations," as ell as the doctrinal interest and con-rn. This may make them "best fit to the work" leading towards unity and nderstanding with other Christians.

ermans defy Red ban

Plans to hold the annual meeting of e synod of the Evangelical Church in ermany in both sectors of Berlin had irred last-minute opposition from the ommunist regime of the East Zone. ans Seigewasser, minister for church fairs in the East Zone government, for-de the meeting because presence of cclesiastical exponents of NATO pol-y" in East Berlin would create "conflicts nd complications."

Church officials defied the ban, but arranged their program to avoid a di-ct battle. Bishop Otto Dibelius, EKID council chairman, said the opening service on Feb. 12 would be held in St. Mary's Church in East Berlin as planned. However, annual reports would not be presented at the service but at the St. John Foundation in West Berlin, where the main meetings had been scheduled.

Announcing the change during his monthly sermon at St. Mary's Church, Bishop Dibelius compared the struggle of the church in East Germany for existence and unity with the church's situation during the Nazi regime.

East German Communist press cited as "cold war" advocates Dr. Eugen Gerstenmaier, EKID synod member and president of the West German parliament, and Dr. Hanns Lilje, bishop of Hannover and chairman of the United Lutheran Church in Germany. West German newspapers saw the new anti-church move by the Reds as a sign of their determination to split the German church and thus weaken the East Zone churches still more.

When the synod met Feb. 12-18, five western bishops, including Dr. Lilje, were barred by Soviet sector police from attending the opening service.

Church congress unwanted

Earlier, the East German government had prohibited the holding of any events

of the *Kirchentag,* German Protestant laymen's congress, in East Berlin. The rally, which has attracted 400,000 participants in past years, had been planned for July 19-23 in both sectors of the divided city. Soviet Zone officials denounced it last month as a political affair that would threaten the "internal order" of their area.

East Zone officials added the "suggestion" that the Soviet Zone churches hold a congress of their own in another city.

Despite the ban, officials of the Church of Berlin-Brandenburg said they saw no reason to withdraw their invitation to be hosts to the 10th *Kirchentag.* Dean Heinrich Grueber said all events would be held in West Berlin. "No power on earth can prevent us from doing the work of the church when we know the Lord has bid us to do it," he declared. "Those outside the church may make it more difficult for us to work or even to exist, but we've known that for many decades. The greater the difficulties, the more eloquent must be our witness which we owe to the world."

Film reviews proposed

Too much emphasis on sex and violence in many current motion pictures had drawn strong protests from George A. Heimrich, director of the West Coast office of the National Council of Churches' Broadcasting and Film Commission. Mr. Heimrich had urged Protestants to protest Hollywood fare that featured immorality. Film leaders had responded by assailing all censorship efforts, claimed they were giving the public what it demanded.

When the board of managers of the BFC met in New York this month, their executive committee proposed "upgrading" the West Coast office by dropping it, with the suggestion that the council's Department of Public Interpretation t it over.

In lengthy and involved action, 260 managers slapped down the exe tive group's recommendation, voted stead to strengthen the West Coast offi The West Coast office's spokesmen t asked approval of a plan to set u three-member board in Hollywood evaluate all screenplays and, if necessa "advise" producers about how to m them acceptable. Films would be sco from "approved for the family" to " tally objectionable." The board of m agers passed the suggestion along to National Council's executive board, council officials said it was very doub that such a censorship board would accepted.

A similar system is followed by Roman Catholic Legion of Decency. recent Legion report said "morally jectionable" films had reached " astounding figure of 24 per cent" of total Hollywood production in 196

Censorship laws disputed

From coast to coast there was an o picture of state and federal authori urging stronger laws against smut a obscenity while courts were at the sa time declaring such laws unconstitutio

Postmaster General J. Edward D promised that his administration wo engage in "the toughest crackdown e conducted" against those who use mails to spread pornographic smut. T campaign will be waged "without f fare" and public announcements will confined to "actual results achieved a convictions obtained," he said. The cl ing weeks of Postmaster General Art E. Summerfield's tenure had brought indictments against homosexuals wh Chicago "Adonis Male Club" had b a center for sending lewd photos to te

LUTHERANS AT CONFERENCE TO INTEREST VETERANS IN CHURCH WORK
Participating were Chaplain E. O. Midboe (NLC), the Rev. W. A. Poehler (Missouri), the Rev. Vernon L. Strempke (ULC), and Dr. Gould Wickey (ULC)

agers. The arrests had "broken the backbone" of the "vicious and insidious racket," Gen. Summerfield had stated.

Legislators in California, Massachusetts, Missouri, New York, Ohio and Oklahoma got strongly supported bills that would help law enforcement authorities to bar lewd or obscene material from newsstands or theaters. At the same time, federal or district courts held that anti-smut or censorship laws in Indiana, Maryland, Minnesota, Pennsylvania and Washington were unconstitutional. Minnesota District Judge John F. Cahill said he realized his ruling removed the only effective weapon law enforcement agencies have to combat obscene or indecent materials, but that U.S. Supreme Court decisions had set a precedent that left him no discretion.

Veterans sought for church jobs

More than 180,000 military personnel will have completed 20 years of service and be eligible for retirement in the next three years, a conference at Washington last month was told. Their training and background of service in various parts of the world makes them useful "in a wide range of church-related programs," Dr. Marion J. Creeger stated. Dr. Creeger is executive secretary of the General Commission on Chaplains and Armed Forces Personnel of the National Council of Churches.

Most of those retiring are in the 40-50 year age bracket and will have "fairly comfortable pensions," Dr. Creeger continued. "It is our belief that some could be interested in using their experience, either on a part-time basis or on a full-time basis with part-time pay, in a wide variety of church-related tasks that otherwise could never be done."

Sixty representatives of 22 denominations attended the four-day meeting, including four Lutherans (*see photo*). Aim of the meeting was to compile informa-

tion on needs and opportunities for laymen in the work of the churches and to transmit it to military chaplains as a "counseling tool." Another goal was to "alert our churches to this available lay leadership and encourage them to use it," Dr. Creeger explained.

Baptists find "average member"

Typical member of a church of the American Baptist Convention is a 42-year-old housewife with two children, a survey by four of the church's agencies disclosed.

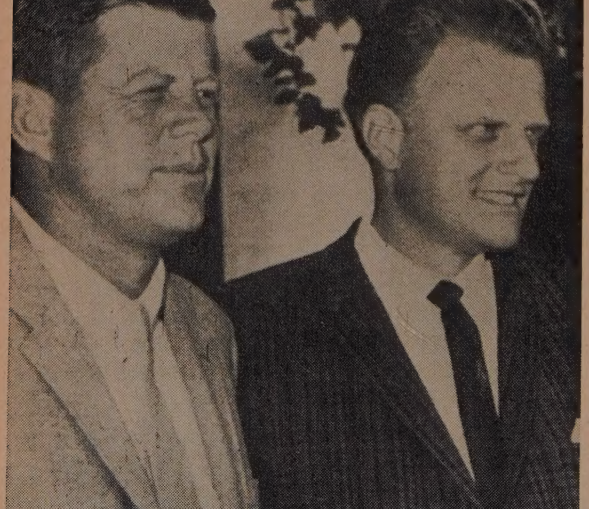
Either she or her husband is a white collar or professional worker. Annual family income is between $5,000 and $6,000. She was raised in a town of fewer than 10,000 people but now lives in a city of more than 100,000 population. She knows her Bible fairly well and can identify the most-frequently-quoted passages.

The study of the denomination's 1.6 million members found that "fellowship and friendliness" of local congregati were the chief attraction for prospect members. It noted the "dying" of m week services and prayer meetings, w less than 14 per cent of the members attending. About 43 per cent faithfu attend Sunday morning worship servi however.

"At least once every month appro mately 822,000 (51.8 per cent) of c members indicate they read *Crusade* the study found. *Crusader* is the c nomination's monthly news magazine. has a paid circulation of 340,000.

Faith called national resource

Religion should not be considered a weapon in the cold war, but rather a "great reservoir of spiritual resource for meeting challenges facing the natio President John F. Kennedy told 1,0 at a prayer breakfast in Washington t month. During the event, the Preside sat with Evangelist Billy Graham, w also spoke at the breakfast sponsor



PRESIDENT and friend in Flori sunshine last month, where th enjoyed a round of golf togethe President Kennedy and Evangel Billy Graham met again th month as they shared rostrum a prayer breakfast in Washingto

by an interdenominational laymen's group.

Religious freedom and religious conviction have been "the two hallmarks of American society" which "like silver threads run through the warp and woof of American history," President Kennedy affirmed. "Freedom has no significance unless it is accompanied by conviction," he added. Disinterest, cynicism and materialism must be replaced by responsibility, the President continued. "The guiding principle and prayer of this nation has been, is now, and ever shall be, 'In God we trust.'"

Haiti ousts third bishop

Haiti's dictatorial regime of President Francois Duvalier had ousted two Roman Catholic bishops for alleged political activities. Archbishop Francois Porier was expelled last November and Bishop Remy Augustin followed Jan. 10.

The Sacred Congregation in Rome ordered that all who had "dared to use violence" against the prelates be excommunicated. Presumably this included the president and other high officials of the predominantly Roman Catholic Negro nation. Anti-Catholic action continued this month, however, as French-born Bishop Paul Robert, 59, was ousted from his residence. Although no public demonstrations are permitted under Haiti's martial law, crowds surrounded the bishop's house and later looted a warehouse containing materials for a Vatican-financed rural school building program. Bishop Robert took refuge in the Port-au-Prince residence of Archbishop Giovanni Ferrofino, papal representative in Haiti.

Twenty-five priests and more than 20 nuns were reported arrested by the Duvalier government. Installed as administrator of the Roman Catholic affairs at Port au Prince was a native Haitian, the Rev. Claudius Angenor. His appointment evidently had approval of the government which has blamed "foreign priests" for much of the unrest in the country.

Dominican relations still bad

The Caribbean island of Hispaniola is divided between the Negro republic of Haiti and another dictatorship, the Dominican Republic headed by Gen. Rafael Trujillo. Mass arrests of Dominican citizens had last year led the Roman Catholic hierarchy to protest "flagrant violations of human rights" by the regime.

This month the country's bishops sent a letter to Gen. Trujillo, asking him to end his "anti-Catholic campaign." They charged that government officials interfered in church affairs, that parents were "forced" to keep their children out of Roman Catholic schools, and that press and radio campaigns were directed against the church.

At the same time, the Dominican government published an advertisement in U.S. newspapers praising church-state relations under Trujillo. In Washington, the National Catholic Welfare Conference's Bureau of Information said the advertisement was not consistent with the facts. It pointed out that in addition to the complaints in the bishops' recent letter, 150 nuns and 46 priests had been expelled from the Dominican Republic between March and December, 1960.

In Cuba, Roman Catholic relations with the Castro government continued to worsen. Raul Castro, the prime minister's brother, denounced the Roman Catholic clergy as "instruments of Yankee imperialism" who try "to poison the minds of our children." He said there were many instances where priests had been "caught red-handed" in counter-revolutionary work.

WASHINGTON

By ROBERT VAN DEUSEN

SUMMIT MEETING?

WHEN A SUMMIT meeting broke up in chaos following the U-2 incident, serious questions were raised whether the risks of planning a meeting of heads of state were worth the possible gains. Some favored abandoning the whole idea of summit conferences and returning to the less spectacular but more dependable procedures of standard diplomacy.

During the final months of the Eisenhower administration, Premier Khrushchev kept up a steady stream of criticism, but held out the hope that under new U.S. leadership, Soviet-American relations might be improved.

After Kennedy was elected, the Russian leader made friendly overtures. He released the two surviving flyers from the RB-47 plane shot down by the Russians last summer. Later he agreed to postponement of the negotiations over a nuclear test ban as requested by President Kennedy.

Khrushchev is obviously aiming at another summit meeting and trying to create a climate which will make this possible. Discussions are going on in the State Department to determine: a) whether a summit conference will be considered under any circumstances; and b) if so, what conditions will be imposed.

Pros and cons

AMERICAN officials would prefer not to have a meeting of heads of state. T problems that create cold war tensi are so complex that they cannot solved by dramatic top-level decisio Quiet, persistent negotiations without glare of publicity are more likely identify possible areas of agreement.

In seeking a summit conference, Communists seem more interested propaganda advantage than in seek solutions to chronic problems. Once summit meeting is agreed to, the west largely at the mercy of Soviet strat and careful preparation cannot guaran any constructive results. The world-w effects of failure at the summit are m serious than any negative outcome avoiding a meeting of heads of state.

On the other side is the pressure world opinion. The masses of Asia a Africa, fearful of the threat of ato war, react eagerly to the hope of solving tensions through a summit c ference. American reluctance to respo to Soviet proposals appears to the peo of uncommitted nations to block a p sible path to peace.

Added to this is the favorable attitu among the western allies, particula Great Britain, toward summit meetin There was some reversal of British pub opinion after the blow-up betwe Khrushchev and Eisenhower last ye But with the passage of time, a new terest in a Big Four meeting is bei shown by British diplomats.

The resultant American policy w probably be a qualified willingness discuss the possibility of an eventual su mit conference. But the U.S. will ins on prior use of diplomatic procedu in selecting the issues that are capab of solution, and some tangible eviden by the Communists that they are rea prepared to arrive at agreement on thc specific issues.

THE CHURCH MUST TAKE A NEW LOOK AT ITS BASIC APPROACH TO THE SERVICES IT OFFERS TO THE AGED. INSTITUTIONAL CARE IS NO LONGER ENOUGH

Aging with a Purpose Must Be Learned

BY WALTER R. HARRISON

LAST WEEK readers of *The Lutheran* read an article about the problems of giving old people adequate care in nursing homes (Frances Fowler Allen: "Our best is not good enough"). The author's mother had finally been placed in one and was thoroughly miserable in "the best home in town." Her observations raise two questions that concern us all across the continent:

What is the best? And what is "good enough"?

I REMEMBER a daughter whose mother was a resident in a church home for the aging. She said, "My mother never had it so good!"

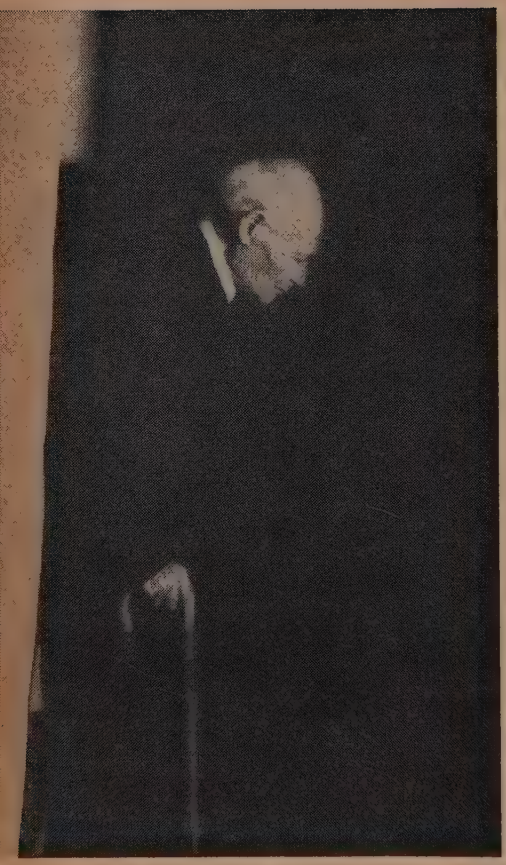
Then there was a son who said of a certain church home, "This is a palace compared to where she used to live!"

Both comments were uttered as complaints because each was requested to contribute somewhat to their mother's support. To the son anything was good enough just so his purse wasn't hit too hard.

Most children will try to provide nothing but the best for their parents. But not all of them do and we should keep that in mind when we talk about "the best" and "good enough" for our aging.

A CHURCH COUNCILMAN was overheard to say that a certain church home for the aging was "a rich man's paradise," and that since its appointments were equal to those of a good hotel the program was an extravagance above and beyond what the church should provide. What he didn't know, and made no effort to find out, was that two-thirds of the residents were Old Age Assistance recipients and that they paid less than one-half the cost of their care at the home.

Nor did he pause to consider that it costs as much to put nondescript paint on a wall as it does to balance colors and give a place a pleasant look. Not all councilmen think as he did, but many do. And so the financial support for church homes for the aged is frequently less than 5 per cent of their operating budget.



LONELINESS WITHOUT PURPOSE
Take a slow walk

Little wonder that many church homes apply for government help for building programs and charge admission and monthly fees to the residents to cover carrying charges and operation. This may place the Old Age Assistance recipient outside the church home and force him to find accommodation in homes where the best is clearly not good enough.

ONLY SIX PER CENT of those past 65 years of age in the United States live in institutions. The others live either in their own homes or with relatives. Independent living for oldsters will continu to be the rule, despite availability of mo improved institutional facilities. Sent ment, inertia, and economic adversit lead many of them to live in unsuitab dwellings.

The recent White House Conferenc on Aging gave the statistics, but all on needs to do is to take a slow wal through a deteriorating section of tow There you'll find them, the aging, fo gotten in the general flight to suburbi even forgotten by the church.

They are lonely, in a loneliness witl out purpose. The ghettos of the national ties have become the ghettos of the agin Their very existence is a witness again us.

TWENTY SECTIONS of the White Hous Conference considered all aspects o "aging with a purpose." Housing, religio education, research, rehabilitation an fifteen other areas of concern challenge the attention of almost 3,000 participant

This was a "grass roots" conferenc newspaper columnists to the contrar One state delegate was heard to sa "Adequate income is basic to meetin most of the needs of our senior citizens

In 1959 half of the 3½ millio aging living alone or with non-relative had an annual income under $1,000. On in five retired couples and nearly tw in five aged widows in 1957 had Soci Security as their only income.

It is in the older years that visits t the physician are more frequent; mo time is spent in general hospitals; near twice as much is spent for medical ca as is spent by the total population. Ho far can one stretch a thousand dollar

SINCE ADEQUATE INCOME is basic an since the earning years are over for mo senior citizens, both Public Assistanc and Social Security benefits should b

increased at least to meet the minimum standards of living, and be determined on a sliding scale related to the cost of living just as many labor union contracts. This would mean that taxes would have to be increased. But for the responsible citizens with a Christian motivation, the payment of taxes for the good of others should be "a reasonable service."

Medical care, decent housing, good nutrition, all require adequate money.

Are homes for the aging the "best" way to help older people "live a dignified, productive and satisfying life in old age" (Eisenhower)?

Traditionally, the building of homes has been the church's answer. In the past it was reasonably satisfactory. It no longer is.

As long as an older person is physically able, mentally alert and socially active he should be encouraged to remain out of institutions. The aging must serve and be served; must help and be helped where they are.

The middle-aged person today is the senior citizen of tomorrow. We must begin with ourselves now to prepare for the added years. Today it is our privilege to be sound in our faith in Jesus and to share what is the true and noble with our fellow man.

We must overcome our inertia and seek new friends, new interests and develop new skills. Our neighborhood is waiting for us to be the hands and feet of Christ to the sick, the needy, the poor, the hungry, the disenfranchised of the social milieu.

Twenty centuries of preaching the Gospel have not eradicated the need for living the Gospel. Our neighborhood is as small as our own household and as large as the household of nations.

If our own age would see us in the forefront of the stream of life, we must adapt to new conditions and new circumstances of this atomic era. God never gave us a white head of hair as a carte blanche for indolence, ragged thinking and self-pity, but as the badge of honor, dignity, service and a satisfying life, which is not a gift but must be earned through serving love.

We talk so much about separation of church and state that we fail to see the need of the church to prod the state's conscience.

It was the voice of organized labor that spoke for a fairer distribution of wealth created by toil. Where was the prophetic voice of the church?

It was the voice of a court that stirred consciences regarding equal rights, privileges and responsibilities regardless of race or color.

The church is the proud possessor of Paul's Letter to Philemon. Where has been the prophetic voice of the church since the Emancipation Proclamation?

Now we hear the voices of political parties raised on behalf of the aging.

Walter Raith Harrison has been superintendent and pastor of the Lutheran Home for Orphans and the Aged in Germantown (Philadelphia) since 1941. He is a native of Philadelphia, graduate of Muhlenberg College and the University of Pennsylvania (M.A. in sociology). He served a Pleasantville, New Jersey, parish for three years after his ordination in 1938, received an honorary doctor's degree from Muhlenberg College in 1958, has a distinguished record of community service in the field of welfare.

Regardless of their motivations, they are speaking and are being heard. If the pronouncements of the Kennedy administration are any portent for the future, we are in for a larger dose of the welfare state.

The welfare package includes items concerned with the aging: employment based on ability, not age; housing suited to the needs of the elderly; education and recreation to release potentials for growth; health-care maintenance; basic income to assure decent living standards.

The church must come down from the rarified atmosphere of the altar. It must descend from the protective aura of the pulpit into the dwelling places of the people if it would make a living witness to the Christ it confesses.

Housing, employment, education, health-care are as legitimate a concern of the church as are the singing of hymns, the offering of prayers, the building of churches, the saving of souls. Indeed, they are inextricably intertwined.

THE CHURCH is the Communion of Saints. Let every saint give voice to the concern of the church for its aging.

The church is supposed to help all people live in dignity as children of God. Visit a "flop house" where many old men sleep. Inspect some county homes for indigents.

Many state mental hospitals are dumping places for "senile" old people, some of whom could be rehabilitated with proper diet, personal interest and therapy. The residents of these habitations are "children of God." Where is their "dignity"?

Many such homes are located within the shadows of our church spires. Some congregations have shown them their active concern. Many congregations have done nothing.

The voice of the church does not spea in the pronouncements of synods ar church conventions but in the day-to-da service of Christian love on a person-t person basis.

CHURCH AND FAMILY have been lil David and Jonathan. It's in the famil where many aging dwell "for better for worse." Countless numbers of so and daughters have "given the last fu measure of devotion." Countless othe have made the lives of their parents home intolerable and their own liv guilt-ridden and miserable.

HELP CHILDREN ADAPT TO PARENTS
For better or for worse

Here again the voice of the church is needed from youth up, teaching not only the Law and the Gospel as it applies to family relationships, but guiding, counseling, using all the skills of Christian social casework and psychiatry so that children and parents learn to adapt to each other.

IN HIS CLOSING address to the White House Conference, former Secretary Fleming (Health, Education and Welfare) quoted from the report of the section on Religion and Aging: "The meaning of life is to be found solely in man's relationship to God . . . In the light of it, every period of life, including old age, is possessed of intrinsic value and sublime potential . . .

"Religion . . . must remind itself and the entire community that the goal is not to keep the aging busy but to help them find in every moment an opportunity for greatness.

"This group summons, then, the great religious bodies of the nation . . . to join in expanded efforts toward seeing that each of our senior citizens receives the benefits, spiritual and material, they richly deserve."

This summons the church to make "good enough" better, to provide the aging with the "best."

IN ALL, HIMSELF . . .

"WASHINGTON, THE BRAVE, the wise, the good, supreme in war, in council and in peace, valiant without ambition, discreet without fear, confident without presumption. In disaster calm; in success moderate; in all, himself . . ." Thus begins the inscription at Mount Vernon, residence of George Washington.

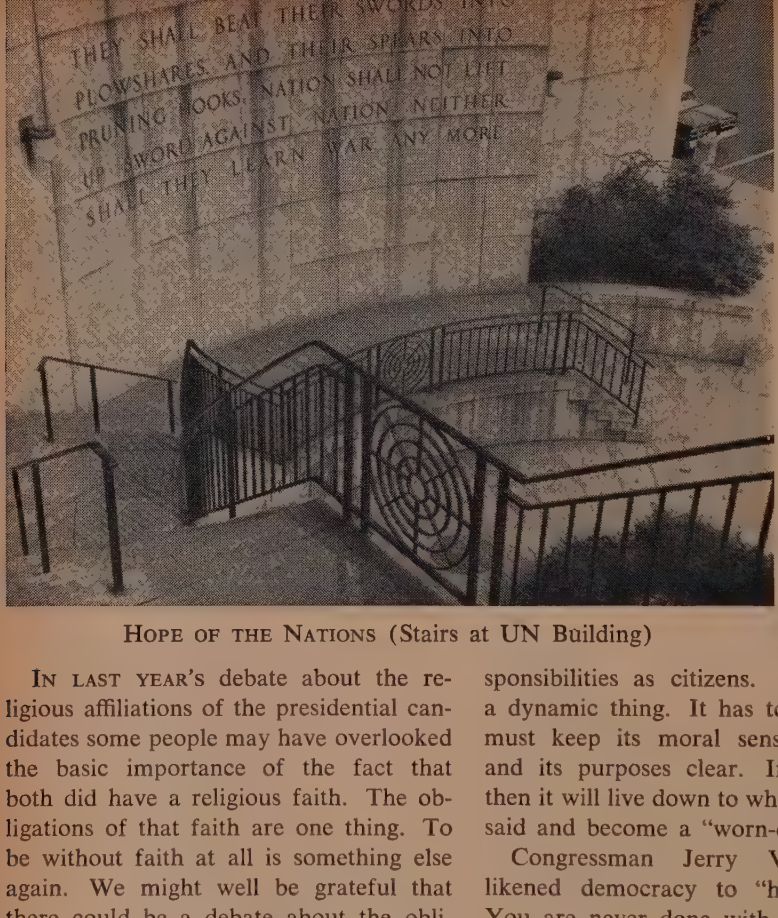
He had the qualities which lend themselves to legend. It is easy to recount the stories of "Parson" Weems, and the extravagant comments concerning his life and times. The day of his birth needs to be remembered not because of legend but because he helped to set the tone of our country's first days.

He came upon the scene at a time when his character could be a dominant influence. He was, as Light House Harry Lee said, "First in war, first in peace, and first in the hearts of his countrymen."

THAT INFLUENCE was never more clear than in his first inaugural address in 1789. The first man in American history to become President said, "No people can be bound to acknowledge and adore the Invisible Head which conducts the affairs of men more than those of the United States. Every step by which we have advanced to the character of an independent nation seems to have been distinguished by some providential agency . . ."

Lest this awareness of providential guidance be regarded selfishly and sentimentally, he added, "that the citizens ought to have a sense of pious gratitude."

Whether modern America has this sense of pious gratitude is another matter. Certainly the resources and possibilities of the nation have more than fulfilled the matchless hopes of its first President.


THEY SHALL BEAT THEIR SWORDS INTO
PLOWSHARES AND THEIR SPEARS INTO
PRUNING HOOKS NATION SHALL NOT LIFT
UP SWORD AGAINST NATION NEITHER
SHALL THEY LEARN WAR ANY MORE

HOPE OF THE NATIONS (Stairs at UN Building)

IN LAST YEAR'S debate about the religious affiliations of the presidential candidates some people may have overlooked the basic importance of the fact that both did have a religious faith. The obligations of that faith are one thing. To be without faith at all is something else again. We might well be grateful that there could be a debate about the obligations of faith. That's one thing they won't have in Russia.

There is a sense of moral responsibility here that is more than the statement of pious generalities. Said Washington, "I never mean, unless some particular circumstance should compel me to it, to possess another slave by purchase, it being among my first wishes to see some plan adopted by which slavery in this country may be abolished by law."

If this affirmation of faith had been implemented at that time, the destiny of our people would have been changed.

WE CANNOT adequately celebrate this day without a new recognition of our responsibilities as citizens. Democracy a dynamic thing. It has to move and must keep its moral sensitivities sharp and its purposes clear. If it does not then it will live down to what Khrushchev said and become a "worn-out horse."

Congressman Jerry Vorhees once likened democracy to "housecleaning." You are never done with it. Just when you think it is finished, the dust settles.

Washington knew this and said in his farewell address: "The basis of our political system is the right of the people to make and to alter their constitutions of government. But the constitution which at any time exists 'till changed by an explicit and authentic act of the whole people is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government."

It also presupposes the duty of every individual to speak up, and to assume the obligation of such speech.

—RALPH W. LOEW

The Devil Fish

A story from Norway

By Margaret D. Kennedy

We lived near a Norwegian fjord when I was a child, miles away from neighbors. Father owned a small fishing boat from which he eked out a living by selling his catch at the Stavanger canneries. There were times when fish were plentiful and times when there were none. It was during a time when it seemed that there was no fish left in the sea that we came face to face with the devil fish.

It was mid-winter. Each day seemed to come in with a sullen, bleak countenance that froze the countryside and held it transfixed with its icy stare. Father would start off with hope in his eyes and evening after evening return home defeated in spirit, his dejection in every step.

I was the oldest of five children, and our meager store of provisions was diminishing with each meal. I helped mother turn the last of our potatoes and flour into *potate caker*. We baked piles and piles of the round cakes. When we had finished, I looked up at mother. Her hair was drawn up into a neat brown haystack on the top of her head, and her face was flushed from the heat of the cookstove.

"Surely we have baked enough to last until summer," I said.

Mother stroked my shoulder: "I hope they last until we get more supplies," she said. Then she stored them carefully away as if they must last forever.

Day after day we ate nothing but *potate caker*. There were no fish.

Eventually we lived with hunger. We thought a lot about food as the remaining *potate caker* became dry and hard and mildewed. When they were set before us at mealtime, we children would pick up two at a time and strike them together to dislodge the green mold which clung to them. If it were summer, I thought as I chewed the bitter bread, we could at least have berries to eat with them.

Father shook his head but he was a devout Christian, and we heard no word of complaint from him. "We must thank God that we have something to eat," he said, "it could be worse!"

I watched him kneel before the darkened bedroom window with his head bent in prayer. I heard him imploring

God to be with him this day, to bless his efforts and send him fish today, so that his family would not starve. Then he would square his shoulders, put on his oilskin coat, his Southwester hat, and the heavy woolen mittens that mother had knit for him; and with hope in his eyes, he would start out for his fishing boat.

Each evening we'd watch for his return, hoping against hope that today there would be fish. But the days dragged into weeks and still father prayed to God for assistance, and still there were no fish.

ONE MORNING as mother set the moldy *potate caker* on the breakfast table, she said, "This is the last. There is no more when this is gone!"

Father looked as if he had been struck in the face. He pushed himself away from the table without touching his food and started to put on his fishing clothes.

"Let me go with you, Father," I cried. "Perhaps I bring you luck!"

Father hesitated, then nodded. He was in no mood to argue.

I quickly drew on my heavy knitted stockings, slipped my feet into the wooden shoes father had carved for me from a piece of a birch log, and threw the heavy woolen shawl over my head and shoulders, while mother tied it in a knot in the back.

WE LEFT the house. It was the first time father had not knelt in prayer before starting out fishing.

I helped him pull in the nets he had laid the preceding night. They were empty. He was standing in the prow of the boat, his eyes peering down into the murky depths of the sea, and suddenly I saw that he was praying. But he was not praying to God. He was asking the Devil for fish.

I pulled at his sleeve. "Father," I cried. What are you doing? What are you saying?" Terror gripped my throat and the words came out shrill and pointed.

"Quiet, Anna!" he pushed me aside. "I have prayed to God and he has not heard. Now there is no more food. must save you. I'll give my soul to d it."

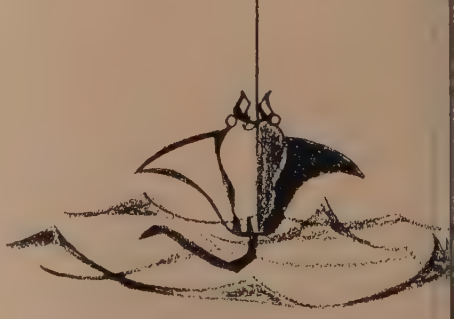
"But don't you kneel when you pray?" I asked.

"One need not kneel to the Devil," h said.

WE FISHED in silence for a long time. It seemed that my world had crumpled. I pulled my line through the sea thinking of how we arose each Sunday before daybreak, dressed in our best homespun and trudged the seven Norwegian miles to the little white church.

Today I had heard father pray to the Devil! I was confused and sad. But could not help hoping that the Devil would hear his prayer.

A strong wind had come up. Father was having difficulty keeping the boat headed into the waves. I planted myself firmly on the seat and held on, while father struggled against the wind, his pole thrust between his knees. We fished for several hours, the wind numbing my



ngers through my heavy mittens. Occa-ionally, the cold spray of the sea came t me over the side, soaking my heavy voolen skirt. Then I noticed a tug on ather's line.

"Father," I cried, forming a trumpet ith my hands, "look at your line! You ave a fish!"

I thought he looked disappointed as he had hoped to fail again.

I eased myself up to where he was eated to help him maneuver the boat hile he began to reel in the fish. It was eavy and he worked feverishly, playing ie fish, tiring it, yielding to its force, eeling it in again, playing it more and ore, fighting it. With one hand, he ept the boat from upsetting.

I forgot how cold I was and the danger the small boat in the heavy sea. I nly knew that I was hungry and wanted e fish that did not want to be caught. Don't let it get away, Father!" I kept crying, though I knew that he could not hear me.

He fought the elements and the fish as if they were one. With every ounce of his strength he continued to reel in the line. At last he had the fish up to the boat, pulled it over the side and let it flop on the bottom.

"You caught it," I cried. But then I saw the fish. I had never seen anything so evil before. It made me feel sick.

THE FISH was about four feet in length. It had an enormous head and huge round eyes that glared hatefully. And while it lay there thrashing its might about, two horns extending from the head moved about as if they were accusing fingers being wagged at us.

The two fins, churning about under its head, looked more like feet than fins! It looked like the Devil himself. In my haste to get away from it, I pitched back-

ward in the boat, striking my head on the seat and sending our can of bait over the side.

Father's face was ashen. He called to me to take over control of the boat. I watched fearfully as he moved only close enough to the fish to clutch the line. Moving carefully, he tugged at it pulling the fish up over the side of the boat and letting it fall with a huge splash into the sea. Then he cut the line. The fish sank out of sight, with hook and sinkers.

"Never trust the Devil," he roared, more to the elements than to me. "The Devil sends you evil fish you cannot eat. He sends you Devil fish!"

Then he knelt in the prow of the boat and asked God's forgiveness.

I prayed too then, while the boat reeled dizzily from wave to wave. I felt as guilty as father. I had been hoping too that the Devil would send us fish.

FINALLY FATHER blew his nose hard, and easing himself over to the controls of the boat, headed through the howling winds toward the shore. We returned home without fishing again that day.

Though there was no food to eat th night, we all knelt beside father, bowi our heads and thanked God for c home, for our fire, fuel and warm clo ing, for all he had provided through t years.

IT WAS the next day that the white fi were running. The moment I saw fath walking erect up over the frozen fjor his head thrown back, his steps lig almost gay, I knew that today the would be fish for supper. I knew, to from the smile in his eyes as he enter the house that all was well with his wor

As father placed a huge fish on t table, giving it a gentle pat, he said, "T night we eat," and smacked his lips.

"A fish! A big fish," mother e claimed taking it from him to prepa the fish for supper.

"The ways of the Lord are strange father said, as he hung his coat and h on a hook in the kitchen. I knew th he had decided that it was God and n the Devil who had caused the devil fi to take his bait to teach us a lesson. A a great happiness welled up within m

A MAN WHOSE work is dedicated to God is not content merely to satisfy a customer, even the most fastidious. He must do more; he must do the best he can in the sight of the perfectly righteous God. The customer is *not* always right—on the contrary, he may be an ignorant boor who is as well pleased with cheap punched plastic as with finely wrought filigree. If, with the superior technological advantages we enjoy today, we were faithful to the Reformation heritage, we might be living in houses that matched, in their way, the beauty of Chartres or the Florentine Duomo, rather than in the shabbiest shacks that can be profitably palmed off at $15,000 to $150,000 apiece without fear of national revolution before the profit is spent. —GEDDES MACGREGOR in *The Coming Reformation* (Westminster)

"The bridge between the church and the community is broken down," a speaker said at the evangelism conference in Atlanta, Ga. How can it be built up again?

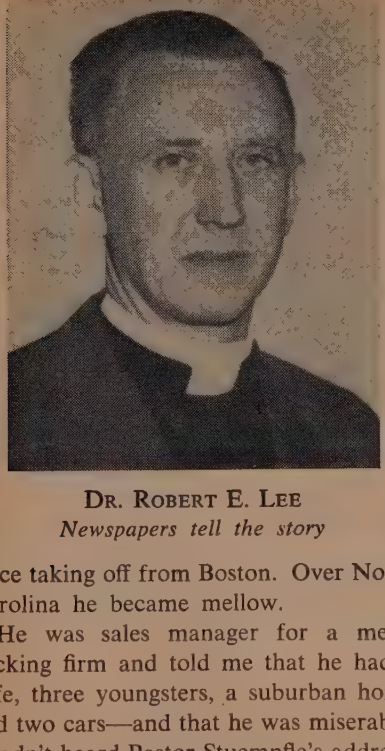
Evangelism Is a Way of Life

By Robert E. Huldschiner

The church, a staff member of the Board of Social Missions said last month in Atlanta, should take a long look at itself and find out just what it is and what it should be. There is much work to be done along these lines.

The board's associate director of social action, Herman G. Stuempfle, Jr., explained: "We must begin to see the laity not as material out of which we can build bigger and stronger churches, but as militia who must be equiped for witness and service in the world. The church must become a world-centered company of apostles rather than a self-centered organization of supporters."

I thought of the man sitting next to me on the plane during the flight to Atlanta who had been going at the rate of one martini for every 100 flight miles



DR. ROBERT E. LEE
Newspapers tell the story

since taking off from Boston. Over North Carolina he became mellow.

He was sales manager for a meat-packing firm and told me that he had a wife, three youngsters, a suburban home and two cars—and that he was miserable. I hadn't heard Pastor Stuempfle's address, then, but I was on my way to the evangelism conference sponsored by the Board of Social Missions in Atlanta and I had a good idea of what we would be talking about.

So I thought that here, with organization man personified at my side, there was a chance for a bit of live evangelism. I told him I was working for a religious magazine. He pulled back an inch, apologized for his 100-mile-a-martini routine, and said his children go to Sunday school and Patsy, his youngest, had made an ashtray out of clay for him and it was sure a heart-warming thing to see his youngsters grow up with religion.

I didn't say anything else except that there is more to religion than that, but his mind was drifting and mine was blank. How do you start telling peo about faith when there is no comm ground on which to begin a conversatio

"WE GO TO our conventions and me ings and hear glowing reports about h many congregations are being organiz and how many people have been reach by this effort or that. But the truth the matter is that deep inside we kn we are playing a little game with ou selves," said Pastor Robert E. Lee Atlanta's Redeemer Church in his ope ing sermon to the evangelism conf ence.

"If you want a picture of how t church is registering in modern li analyze any large city newspaper. The is political double-talk and double-dealii on page one. Page two is a diary of mu der, violence, and tragedy. Pages 3 15 are splashed with ads that maneuv you into the camp of economic dete minists.

"Pages 16 to 20 invite you to tw dozen 'adult-only' motion pictures, a somewhere back on page 30 or 40 there a squib or two about some change pastorates in the city or about a meeti of the ladies' aid in the church parlor the Church of the Holy Icicle."

PERHAPS THE WHOLE three-day confe ence, attended by the members of sy odical evangelism committees from t entire ULC, could have been held und the heading of, "Why aren't we doi better than we are doing?" And the were some authoritative and learned a swers to the question.

Church-sponsored conferences follo a common pattern: Many high-quali lectures are crammed into too little tim with discussion periods squeezed in moments when people ought to be ab to sit quietly and digest part of wh they've heard. Because the Atlanta co

ference was no exception, it is impossible to report even a fraction of some of the excellent presentations made.

Dr. Robert P. Roth of Southern Seminary dealt with the basic concepts of the church's mission and the role pastors and laymen ought to play in furthering it. The church, he said, "is not a community of pious religionists who come together because of common feelings of reverence for what they choose to be holy." It is not "merely a historical continuity nor does this catholic continuity guarantee its purity and holiness."

The church stands under God's constant judgment and grace and must remember that God may "reject even his own church." The great mystery is "that Christ should love the unlovable, and the only holiness the church has is the fact that it is loved by Christ."

LAYMEN WHO WANT to be evangelists, Dr. Roth said, must know both what the church is and what it means to be a Christian. If a man knows what it means to be a Christian "this will make a difference in the way he walks through the park. He may go to the same theater and see the same play as before he came to this self-understanding and this Christ-understanding, but now he will see the play with different eyes because now he will be a different, new man.

"He may work in the same office or the same mill but now he will respond to every moment from his new vantage point. This will be a more significant evangelistic witness than all the doorbell ringing and all the public pronouncements that can come from the organized structure of a denominational agency."

Because there has been no clear-cut understanding of the nature of the church and of the meaning of a Christian life, evangelists have done poorly at home and abroad. Foreign missionaries, said Dr. Roth (once a foreign missionary himself), "have carried the gospel abroad by buying property in a foreign land and erecting churches, schools, hospitals and industrial plants inside sheltered compounds. Through preaching and social service they have attracted individuals to the Christian community. They have not converted the people of the land. They have not proclaimed the dawn of a new era and the coming of a new kingdom.

"They have uprooted certain individuals, wrenched them from their families and cultures, and brought them in the Christian cell. But cultures fight disease in the same way the body does by walling off the offending area. Social ostracism results and the bridge between the church and the non-Christian community is broken down. I submit that our

DR. ROBERT P. ROTH
Togetherness is not enough

DR. HAROLD HAAS
We need new ways

problem of evangelism here in America, while much more subtle, is fundamentally the same."

THERE SEEMED to be general agreement among all the speakers in Atlanta on Dr. Roth's conclusion. Said Dr. Harold Haas, executive secretary of the Board of Social Missions: "The critical problem of evangelism in our day is the nature of the life of the church itself.

"We have had enough experience with evangelism programs and techniques such as preaching missions and visitation to know that they are not a formidable type of witness, either to the totally unconverted outside the church or the partially converted within . . . It may be part of God's providence that the set of techniques and programs we have called evangelism do not seem to have substantially increased the membership of the church . . .

"Increasingly, the church, for the sake of its witness, is going to have to find ways to relate itself both to God throu worship, Bible study and prayer, and the concerns of the people of the wor The fact that the . . . tasks will oft involve us in group action that is fr quently relative and usually controversi should not frighten us into timidity."

There were many other speeches a all were of the same caliber. But whe it came to discussing the implicatio it seemed difficult for the participan to think of anything else except mo and better organized visitation teams " witness to the community," and suppo to "prayer circles" inside and outsi church walls.

SOMEHOW THE FACT that every speake had tried to break down the walls tha separate—at least in people's thinking— the church from "the world" didn't quit register. There was great concern wit improving institutional programs, pe haps even adding one or two new one But there was little inclination to loo at the people beyond Redeemer Church stained-glass windows and find out wha they thought and wanted and needed.

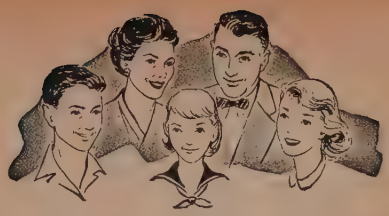
This is not surprising. The church evangelism experts must, by definitio think in terms of church-related pro grams. Perhaps the kind of evangelism the lecturers spoke about, the one tha would really make a difference in th world, cannot be organized or containe in a program.

If it is, as Dr. Roth suggested, a wa of being more than a way of doing, th church could, at best, educate its mem bers to understand more about them selves and their relationship to God. Per haps evangelists cannot be trained at all

Next week: An Evangelist at an evangelism conference

FIVE MAKE A FAMILY

Silver Lining



THIS IS the kind of dreary winter day when I think dark thoughts.

I was resentful because Dan could go to work and see people and I had to stay home. Because Karen, Pete, and Sue sailed gaily to school with their few morning jobs done, while I was left with all the rest of the housework. Because the day was dark and damp and I had to have lights to see what I was doing. Because the postman left no letters, only circulars. Because I'd said "yes" to a committee job I felt I could not handle well. Because . . .

"Stop, Constance Melton!" I shouted aloud in the kitchen.

I WAS MAD at myself. Mad at the world. I even stuck out my tongue at the telephone because it stopped ringing just as I reached it.

"Men and children have all the fun," I muttered as I clattered dishes and shoved furniture around.

"You look sixty," I told myself as I wiped spatters from the bathroom mirror.

"Can't people learn to put their clothes in the laundry hamper?" I snapped as I picked Pete's T-shirt from the floor.

I dragged myself through the morning household routine. Nagging myself all morning, bitter about a dozen silly things, scolding my family under my breath. I wore myself out being angry!

At lunch time I felt so sorry for myself that I decided to torture myself still further. "I'm not hungry," I said. "And no one cares whether I eat or not."

SUDDENLY I laughed. "Here I go again—on that nobody-loves-me kick." That's the theme song of childhood.

When Dan tells Pete he can't join another club, Pete says, "Gee . . . a fellow can't have any fun. You act as if you didn't love me."

When I tell Sue she can't stay overnight at a friend's, she wails, "Nobody loves me. I wish I were an orphan!"

And if there isn't quite enough money this month for something Karen simply must have, we hear the same theme song, "All the girls have one. Don't you want me to be like the others? You don't love me any more."

As soon as I laughed at myself, I snapped out of my depressed mood. I took the chunk of cheese that Dan had hidden behind the milk bottles—for his midnight snack I presume?—and sliced it in thick slabs.

THE CHEESE looked good and smelled powerful . . . to that complaining mouse, Connie Melton. I thought I'd ask another mouse to help me nibble. I dialed the Mawson's number. "Claire?"

"Hi, Connie. What's on your mind?"

"I'm waving bait before the telephone. Strong rat cheese. Can you smell it?"

Claire Mawson laughed. "I've some black bread. Charlie brought it home for sardine and pickle sandwiches."

"Bring it over. I invite you to lunch."

In three minutes Claire was in my kitchen. "I brought the pickles and sardines, too."

We had a picnic meal. Cheese still in

the waxed paper. Sardines in the can. Pickles and mustard in their jars. Bread in its wrapper. We speared things with forks and talked with our mouths full.

"Say, Connie . . ." Claire waved a foot-long stick of celery as she talked. "I agreed to serve on the New Member Committee for ULCW. Did the chairman ask you?"

I NODDED. "Funny . . . at nine-thirty this morning I was kicking myself for saying yes to that job. Now I can lick the world. Every cloud has a silver lining."

Claire laughed. "Were you in indigo mood this morning? I was slipping into it, too. It's this dull day. And I felt lonely. I was hoping there would be letters from Chuck or Marilyn. They're so far away."

She sighed. "You're lucky, Connie. Your children are still at home and will be for a while. Children are such a joy and happiness."

I felt guilty. I had not considered Karen and Pete and Sue a joy and happiness that morning.

"Do your children say, 'You don't love me,' every time you go against their wishes?" Claire asked reminiscently.

"It's their sulking song," I laughed. "I was remembering a few you-don't-love-me solos just a while ago, before I phoned you."

"It used to hurt me terribly," Claire said. "Until I realized that even while Chuck and Marilyn said you-don't-love-me, they knew it was an untruth."

I LEANED BACK in my chair so I could look through the kitchen windows. "Look, Claire . . . Sun's out. This gloomy day is over. I'll gather the debris and rinse the cups. You find pencil and paper—there's some in the knife drawer —and let's jot down a few names. W can't go to the New Member Committe meeting with empty heads."

"There's Mrs. Newton," Claire sai pencil poised. "They've bought th handsome colonial house on Oak Stree She's Lutheran. Let's ask her to the ne ULCW meeting."

"Put her name down." I looked acro the sunny backyards as I ran water ov the dishes. "Claire, our neighbor acro the backyard . . . facing the next stree She works and can never attend ULC meetings. But her mother is with her fo the winter. I wonder if anyone ha thought to ask *her* to our meetings? Pu her name down . . . Mrs. Walwood."

"Suppose each woman on the commit tee comes to the meeting with three o four names of prospective members— then what happens?" Claire wanted t know.

"I think the chairman hopes the com mittee members will contact the wome personally," I said. "If a committe member knows Mrs. Newton, for ex ample, she'd be the one to see Mrs. New ton, tell her about ULCW, and ask he to the meetings."

"Sometimes I think we should run a nursery during meetings, as we do during church service," Claire said. "There are several young mothers who'd like to join but they don't want to bring their tod dlers or babies, and they can't afford babysitters."

"Now, Claire," I teased. "Let's con centrate on *this* committee job. Not create *another* job. I suppose you're ready to volunteer your services in a nursery during meetings?"

"We'd have to take turns," Claire said seriously. Then she realized I was teasing. "Oh . . . you . . ." She threw a wadded paper napkin at me. "Back to work. Give me some names."

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WORSHIP NOTEBOOK

LIFE ON THE OTHER SIDE OF THE FENCE

FOR THIRTY-FIVE YEARS Benedictine monks in Collegeville, Minnesota, have been publishing "A Review Devoted to the Liturgical Apostolate." The attractively designed and colored cover bears the simple title *Worship*.

The current issue has for its lead article the interesting title, "Mining Protestant Ore." Whenever a Roman Catholic periodical uses the word Protestant in such a prominent way, we sit up and take notice.

THE AUTHOR is a professor of theology who teaches a course in "Contemporary Protestantism," and as a part of his summer work at Catholic University assigned himself "a little homework or research by attending two Protestant services every Sunday." The humidity was too much one Sunday morning, but he did manage to attend services in seven churches.

Greek Orthodox, Episcopalian ("of high persuasion"), Methodist, Presbyterian, Baptist, and Church of Christ churches are cited with particular comments, all of which makes us wonder if the Lutheran church was the seventh, or whether that was the day it was too hot.

Not everything that the author found in the churches he visited pleased him. He says that he "could probably write an article, though not as long, on irritating customs, sentimental and otherwise inadequate practices of Protestant churches." And then he adds, "I'm sure many reflective Protestants could do the same."

But this was not his purpose. Although he realized that a visit to a half-dozen churches was hardly sufficient to acquaint him with Protestant worship, he did desire however to "note . . . the goodness, truth and beauty evident on such a pedestrian level as that of 'how' things are carried out." I have the suspicion that the good father got a lot more than that.

BUT SEE some of the things that did impress him.

He observes that the churches he attended are smaller in area than most Roman Catholic city churches. This required that most of the churches conduct two services each Sunday. He notes that all of the services, except that in the Orthodox church, were in English, a fact which he regards "as an undeniable benefit." Obviously the author is a part of that growing wedge in the Roman church that recognizes that the language of the church ought to be the language of its people.

Something else which we accept without thought, but is strange to many Roman Catholics, is also noted; communion is received in both species, i.e., bread *and* wine. He's not quite ready to admit that this is something the RCs should imitate (although some of their own Uniate churches do it) "since," as he says, "it does take more time." How well we know, Father!

THEN HE proceeds to what he calls the "more subtle 'lessons' from the Protestant churches." He seems to be impressed favorably with the friendliness. Ushers, he says, don't wait for a worshiper to "circumnavigate" the entire church looking for a seat. Moreover, the worshiper usually receives a friendly greeting from

the pastor and even sometimes the pastor's wife when he leaves the church.

The little white cards found in many of the pews which invite the worshiper to fill out certain information also impressed the priest, as did an occasion when the pastor as a part of the service welcomed an entire family to membership in the parish.

Another demonstration of this friendliness occurred when he attempted to follow the proceedings as a quiet observer. Inevitably someone handed him a hymnal or service book opened to the proper place. "Possibly Protestant ministers have their problems with non-participating members, but it doesn't look like a problem to a Catholic priest!"

The fact that books were available in the pews for all worshipers and that they were used probably added to the author's envy. Only a small percentage of Roman Catholics follow the mass, their noses buried in bilingual missals, saying or singing almost nothing.

THE HYMNS, which were sung "with none of the self-conscious hesitation that makes some incipient hymn singers in Catholic churches sing in such a gentle, inaudible falsetto," were for the most part "dignified and decidedly attractive." Particularly pleasing to him were *Stand Up, Stand Up for Jesus; Jesus, the Very Thought of Thee,* and the Old Hundredth Doxology. Of the English version of the *Gloria Patri,* which he found used in most of the churches, he said: "We would certainly be enriched if our people knew the same. I have never heard it in a Catholic church." His only objection came to the type of hymn he heard in the Church of Christ, "too reminiscent of *You Are My Sunshine.*"

He is notably impressed that the prayers and the Our Father were "recited at a decently slow rate and with evider reverence." Against this he observes tha "our way of handling public prayer give our separated brethren some real reaso for their fear of what they call the 'magi notion of the efficacy of prayers and sa raments."

BUT THE AUTHOR'S chief "lesson comes in his estimate of the preachin in Protestant churches. This will n doubt sound strange to those among u who are forever harping that preachin has reached an all-time low in Protesta churches.

"Along with our emphasis, correct in deed, as even some Protestant groups ar beginning to see, on the sacramental el ment of the Christian religion and its in trinsic power, we often tend to underra the importance of the instructive and e hortative part of worship. The Word o God infallibly comes to us in the Eucha rist and we are apt to ignore unduly th fact that the Word of God should als come to us in Scripture and preaching

To this admission he adds that th RCs have a lot to learn "in reversing th trends that have led us to give preachin such a secondary, even tertiary, place our worship."

The sermons the author heard range from five minutes in the high Episc palian church ("content-wise it was sti a lesson for us") to forty minutes ("a bit too much") in the Baptist churc and the Church of Christ. Nonethele "preaching was one of the most impre sive elements in nearly all these Pro estant churches."

THE STEWARDSHIP people will chuckl over his observations about the offerin This, he says, "we have in common"- "Our pastor always talks about money He comments favorably on the receptio of the offering during a quiet time inste

of while the priest is doing something at he altar and then adds, "maybe some uch way of giving the collection 'status' s what it takes to improve the quantity of the collection." I doubt it, Father, ut don't let me stop you from trying.

Basic to this evaluation of Protestant vorship by a Roman Catholic priest is he question with which he began his ssay: "Would it not be an eye-opener o many a Catholic to realize how many ich and fine customs and practices these hurches preserve from their Catholic eritage or have developed on their own, ractices which could at least suggest to us some possible revisions and efforts in revitalizing our own liturgy and parochial practice?"

Undoubtedly it would and the doors of our churches are open to all. We hold no copyright on what we do in worship. If other Roman Catholic friends would like to do it too, we'll be glad to help them. On the other hand, can't we learn from those in other churches? Isn't it possible that by doing a little research of our own we too shall find some eye-openers that will help us also to revitalize our liturgy and parochial practice?

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

light?

QUESTION: We have been members of ur congregation for many years. We ake part in its doings as far as we are ble, in the light of the many other ob-gations connected with our employment nd several other organizations. We also elp to do visiting when asked, and join projects with the other Lutheran hurches of our city.

Two months ago my aunt, a short dis-ance away, died, and of course the fu-eral was conducted by her own pastor. few weeks later my husband's brother, a suburb, passed away, and his min-ter took care of the service and inter-ent. The notices appeared in both of ur papers, and a number of people of-ered us sympathy. But we cannot un-erstand why our own pastor has not said a word by way of condolence. Are we to blame? Should we have notified him of the deaths? We feel that with a congregation no larger than ours he should have known what was happening. He is doing an excellent job in all other respects, but this seems like neglect.

REPLY: I appreciate how you feel about your pastor's failure to offer sympathy on the deaths of your relatives. Such things occur in congregations from time to time, not because any pastor intends a slight, or is not interested, but because he is bound to have many matters on his mind—sometimes even more in a small congregation than in a large one, where he is likely to have more assistance.

In such a situation it will be best for you not to talk about it to anyone, and not to nourish any resentment, but demonstrate your broad Christian viewpoint and understanding of human nature by laying the matter aside and not holding it against the pastor. Even a little talk about such a thing can help to create dissension in a congregation—which you do not want.

The churches are plagued with so

many little grievances and misunderstandings, which ought to be forgotten, that it seems much better to avoid any word or act which could start anything. It will be better for you and the congregation to put the whole thing behind you, and do everything you can to promote the work of the church. As you look back on this episode in five years, or ten years, it will appear a small matter—too small to be the source of any unpleasantness. In most cases of this kind it is in order for us first to look ourselves over, and try to be sure that our outlook is fair, rational, objective, and Christian.

Can't study

QUESTION: I can't take my problem to an acquaintance or friend, for it humiliates me, nor can I take it to my parents because it always starts an argument or a scolding. I know that I am wrong, yet I just don't know what to do. I have prayed, but I am afraid that doesn't work for me.

College looks very attractive to me, and I'd like to go. My parents are financially able to send me. I am well-liked at school, have many friends, am in various activities and church groups. When I was younger I excelled in my school work, but my grades have dropped off. I am now a junior in high school and I seem unable to get through chemistry. I haven't received an A all year. Why can't I do better? What has happened to my ability to study?

I see kids in my classes cheating all the time. It gets them through. I know it's wrong, but there may be no other way. If I don't soon get help I'll have to resort to this method. I might fail even at that. I feel so frustrated when I see others get Bs and As, while I am lucky to get Cs. If I flunk this year my chances getting to college are wrecked.

In ninth grade I was tutored in algebr In tenth grade I went to summer scho for Spanish and geometry. My fath and mother are disgusted, and I a frightened. How can I get results aft slipping so far? When I take a test freeze up. When I am called upon m hands get clammy and sweaty. Why I fail?

REPLY: Some on-the-spot study your case will be necessary befo your real difficulties can be discovere You need face-to-face counseling. B let me suggest a few things which y may be able to do for yourself.

1) Go to your physician and ha a physical check-up—you may th head off trouble. Difficulties of yo type often have a physical basis a a doctor may be of real help. Do neglect this. 2) Make a study as how you use your days—all yo waking hours. How do you use yo time? Do you waste much of it? I you work on a schedule? Take so time off for recreation, but put plenty of time on good hard study.

3) What is there in your life expe ence that may be contributing to yo troubles? Have you a frustrated lo affair? Romance can wait. Yo problem will not be solved witho your getting down to study. You c make yourself do that—no one e can—provided your health is all rig 4) Enlist the help of your princip adviser, or a teacher in whom you ha strong confidence. One, or all, m be able to help you. Keep in tou with the person who helps you mo and don't give up. 5) Continue to a God's help—then make use of t power he gives you.

BOOKS

NEW THINKING ABOUT GOD

The Transcendence of God. A study in contemporary philosophical theology. By Edward Farley. Westminster Press. 255 pages. $5.

Following 19th-century emphases on divine immanence (that God is "within" or in some sense identical with the universe), the 20th century has seen a renewal of emphasis upon the transcendence of God, that is, on the belief that in some way God is "above" and "beyond" the world. Older forms of supernaturalism, however, which have been strongly dualistic in holding that there is a supernature "above" nature, have been subjected to severe criticism by some philosophers and theologians who nonetheless have definitely broken with one-sided views of God's immanence. Traditional supernaturalism is thought to be overly simple and uncritical in its use of spatial metaphors in relating God and the world and too closely dependent upon antiquated ways of understanding the nature of the cosmos.

After introducing the reader to the new "more realistic" temper of our age and its background and before setting forth his own view of transcendence, Professor Farley (DePauw University) undertakes an analysis of the ideas of five scholars whose work may be classified as "philosophical theology."

In Reinhold Niebuhr, the author finds transcendence used in terms of the analogy of a self or person which in its freedom cannot be reduced to some structure of nature or mind. God is both related to and free over world processes and human selves, the most profound expression of his transcendent freedom being the fact and act of his mercy with its purpose of redemption.

Paul Tillich who also stresses God's transcendence as "creative freedom," has greater concern for the relation of theology to ontology. God is not a universal essence, nor the unity and totality of all finite things, nor is he merely *a* being alongside other beings as traditional supernaturalism tends to think. Rather, he is the "ground of being," "being-itself," or in more dynamic terms the "power of being," not a static substratum, but the very creative fountain of being. There is here a further reach of transcendence, for being-itself transcends what Tillich calls the "symbolic" (personal) God of theism.

Other views analyzed are Karl Heim's panpsychism (God as "suprapolar Thou"), Charles Hartshorne's panentheism (God as all-embracing absolute and relative—transcendent in being "superior" to all things in goodness, wisdom, and power), and Henry Nelson Wieman's naturalistic theism (God as not personal but "supra-personal," God as that "creative event" which is the transcendent source of good as over against man's evils).

A brief review cannot do justice to Farley's careful study. It is a sympathetic piece of work in which he strives to do justice to the various values in each view. The essay is heavy and compact with technical terminology, but for theologically minded pastors is worth reading and re-reading.

In the closing chapter, Farley weighs the contributions of both "apologetic" and "kerygmatic" theology, noting that the transcendent, from the concrete Christian standpoint, is "simply the one who redeems." The Transcendent as God is *the one from whom we have everything:* existence, recognition, judgment, and redemption.

VILJO K. NIKANDER

Wagner College

HISTORIANS' SOURCE BOOK

American Christianity. An Historical Interpretation With Representative Documents. By H. Shelton Smith, Robert T. Handy, Lefferts A. Loetscher. Volume I, 1607-1820. Scribner. 615 pages. $10.

It is nearly forty years since Peter G. Mode published his *Source Book and Biblio-*

graphical Guide for American Church History. Now three eminent historians combine their knowledge of this area, their insights and research to bring us what promises to be an even more valuable tool. They have projected a two-volume work which will contain "the most significant documents in the field of American Christianity, extending from the earliest colonial beginnings." Volume I offers documents from the years 1607-1820.

This book offers a more carefully selected group of documents, presented much more completely, than were Mode's. It is much more than just a sourcebook. Historical essays are provided which introduce the reader to the "basic periods and dominant cultural trends" around which the volume is organized: "Period I. Traditions In New Contexts, 1607-1690"; "Period II. Changing Patterns, 1690-1765"; "Period III. Freedom and Renewal, 1765-1820."

Each chapter in each of the three periods has an adequate introduction, and each document its own introduction which gives information regarding materials for broader study of the area involved.

American Christianity is not easy reading, but this is to be expected in a sourcebook. The necessary pattern is such that the documents tend to interrupt the flow of the interpretative materials, but the value of the documents is sufficient to justify the interruption. In addition three authors, all of whom are represented in each of the three periods, make for a somewhat erratic language pattern which is at times disturbing. The inclusion of pictures in an attempt to liven up a heavy format seems both unnecessary and unwise. These drawbacks are inconsequential when compared with the essential excellence of the book.

The completed work should be an admirable text for the study of American church history in theological seminaries, a good tool for the working historian in th field, and a distinct challenge to the intel gent lay reader. RICHARD C. WOLF

Oberlin, Ohio

NEW HORIZONS

Safe in Bondage. By Robert W. Spik Friendship Press. 166 pages. $2.75.

"Sometimes the church seems like a la teacher supervising a ball game at rece time. She is there, wanting desperately participate with her pupils, yet complete hobbled by her dress, her age and her d termined good will." So Dr. Robert Spik home missions program secretary for t Congregational-Christian Church, assess the confusion and impotence of the co temporary church in its search for a strateg of mission.

Dr. Spike is convinced that cultur change has swept America so radically the past 20 years as to leave virtually r area of our life unshaken. Even the churc is no longer "normal" or "stable" anywher Every church therefore needs to develop strategy for its own "unusual" and uniqu situation.

Strong on analysis, *Safe in Bondage* wi frustrate those looking for quick solution The book deliberately provokes a torturo self-doubt about the church's effectivene but sandwiches in enough reports of creati attempts to meet real needs as to satis those adults who use the volume as it is i tended—a discussion guide on "horizons ar new frontiers" in home missions.

Collingswood, N. J. J. RUSSELL HALE

CHRISTIANITY AND LIFE

Bridges to Understanding. By Margar Frakes. Muhlenberg. 134 pages. $2.50.

Here is a clear interpretation of a nu ber of pioneer movements on both sides the Atlantic whose aim is to relate Chri tianity more closely to life.

As an editor of the *Christian Centur* Margaret Frakes has been a keen observ of church developments, both in Americ and abroad. This volume grows out of recent trip to Europe where she studie

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the 12 ULPH branch stores.

the evangelical "Academy Movement" in eight countries. She looks upon this movement as a promising development for the renewal of the church's inner life and of its place in the life of modern society.

The key to this development is that it seeks to release the "frozen assets" of the laity in order to make the gospel a more vital force. But, to be the channel of this gospel power, laymen must have a clearer understanding of the Christian faith and its implications for the work-a-day world.

Hence the need for the lay academies such as have developed in Germany and other European countries. Such efforts, she believes, help to create bridges of understanding between the Christian faith and modern culture and form "a nucleus of hope for the future."

This will be a helpful and stimulating book to all church leaders who are trying to discover ways by which the church can fulfill its mission in today's world. Especially helpful is Miss Frakes' treatment of the American religious dilemma: a rising wave of church membership; a declining curve of public morality—as evidenced by crime rates, racial tensions, and family delinquency.

Her analysis:

Increasingly, concerned and perceptive leaders of the American churches are concluding that the laity do not lack fellowship or action within the congregation so much as an understanding of the Christian faith which will reveal the true nature of the church as a living body in which all are "ministers," witnessing to their faith every day of their lives. While, in Europe, efforts to bring awareness of such a realization on the part of the laity must be made across a gap of indifference and estrangement, in North America they are to be made within the pews where people sit.

Minneapolis ALTON M. MOTTER

The Four Gospels as One. Arranged by David L. Yarn, Jr. Harper. 201 pages. $3.95.

To readers who want the content of the four Gospels woven into a constant sequence, with repetitions and contradictions removed, this book is about the best to be had. Such a problem as placement of the cleansing of the temple (early in John, late in the Synoptics) is solved by putting it in twice. The King James Version is used. The book is well-arranged for easy reference.

Hear Our Prayer. By Roy Pearson. McGraw-Hill. 174 pages. $3.75.

These prayers for use in public worship are not a collection from various authors but are all by the dean of Andover-Newton Theological School. They are of high quality, and pertinent to various festivals and seasons of the church year.

letters to the editor

Bible is the Word of God

SIR: "Written by Human Hands" by Eberhard Mueller (*The Lutheran, Jan. 25*) is interesting but terrifying. For example: his statement concerning Job not being an intended historical book. There are different opinions about this. His statement is not scholarly correct. Imagine what the average layman will say when he reads such statements. For example: Jonah's historicity is still a question of debate—there is no pat answer. Scholars disagree. What of our laymen reading such stuff—which is not even scholarly sound. They don't know the arguments pro and con, but it shakes their faith in the Bible as God's Word.

(REV.) HAROLD J. HARTER
Canajoharie, N. Y.

SIR: I am beginning to wonder whether the time has not come for us to practice some restraint on "free speech" and "free press" in our church life. As an illustration of what I have in mind are the two articles on the Scriptures by Eberhard Mueller in *The Lutheran* of Jan. 25 and Feb. 1. Similar ideas, naturalizing and humanizing the Scriptures, are as old as the church itself.

Some have been condemned by councils of the church. Most of them have been refuted by the fathers and biblical scholars of the church as far back as Justin Martyr. Why rehash them today?

(Rev.) Walter Krumwiede
Canajoharie, N. Y.

Sir: In my 40 years in the Lutheran ministry I have always considered myself thoroughly Lutheran and thoroughly Christian in not trying to explain away the words of Paul to Timothy that "all scripture is inspired by God" or to disregard the words of Peter that "no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God." In other words, I have always considered it both Christian and Lutheran to believe that the Bible doesn't only contain but is the Word of God . . . Eberhard Mueller's statement, "to have established that there are human elements in the Bible is not sufficient to justify doubt of the church's doctrine of the Word of God" seems terribly weak.

(Rev.) John M. Eggen
Woodstock, Va.

Sir: How much of the preachings of the Word shall we believe, or is it for us, the laymen, to determine whatever suits our convenience? I am horrified even to estimate the number of Christ's followers, be they strong or weak, who may have their hopes dimmed or perhaps blackened out by negative criticism. A. Lambrecht
West Allis, Wis.

About hymns

Sir: I wonder if many of the hymns Miss Pfatteicher has in mind in "Let's mean what we sing" (*The Lutheran, Jan. 11*) aren't so difficult for the average person that most of the attention is taken in trying to follow the melody. We have used few of the hymns in the new book to date. Too many of the well-known words have been divorced from thier usual tunes and vice versa. In the first instance mentioned by Miss Pfatteicher, the tune "Quebec" is not usually connecte with "Just As I Am." I remember it an Army Air Corps hymn used every Su day at Langley, "Lord bless and guide th men who fly thru the wide spaces of th sky . . ." The best known tune to "Ju As I Am" is "Woodsworth" and the favori of many and one of mine.

Hymn No. 461, "Pass Me Not—" I admit is not of high caliber but many of common folk like to sing it. I think a goo hymnal should have something for all, i cluding the children. Many artists an musicians look down with more or less co tempt on us who don't appreciate so-calle "art."

Plainsongs. A few are o.k. but ma are like a harpsichord; not to be compare with a modern "Baldwin Grand." May when it comes to hymns we are old fas ioned but plainsongs are so old that mo of them hold no interest for the avera person in the pew.

In the old *Service Book* was "O Wo of God Incarnate". Melody "Chenie Why this melody wasn't used I would know. The melody used is by Mendelsso but has less appeal. Much space is tak with duplications. "Jesus Lover of M Soul" takes three pages with three melodi one unknown to most. Most of us kno only one, the third tune. We have tri the first tune but I believe to many it disappointing. Few tunes in minor are lik and a few that I personally like are n found in the new book.

Villa Park, Ill. Robert E. Valgren

Sir: I'm concerned about the *music* the new hymnal. We may not be ready t jazz liturgies yet. They're too futuristic a experimental for most of us. But on t other hand, most of the music in the SE is so entrenched in the past that it see to have little bearing on a church that oug to be forever youthful, vigorous, and e citing. I'm convinced this is part of t reason it's such a struggle to get people sing—especially young people.

Minneapolis Robert Wetzler

Evangelism Department to Handle Member Contact Service

THE BOARD OF SOCIAL MISSIONS will take ver the church's membership contact and ansfer service, established in 1946 as a inction of the ULCA secretary's office.

Shifting of this service was auhorized by ie Executive Board of the church at its inuary meeting. The action is expected to e confirmed by the Board of Social Mis- ons at its April meeting.

Primary reason for the change is that ontacts of church members who move out f a parish are considered to be an important icet of evangelism. Members of the staff f the Board of Social Missions have long lt that the responsibility for conserving ese members by transfer to congregations near their new homes should be placed with the board's Department of Evangelism.

During 1960, the office of the ULCA secretary received 2,085 requests involving 4,192 persons for assistance in contact and transfer of individuals, couples and families who had changed residence. Reports indicate that actual contacts were made by pastors with 2,251 individuals as a result of this ministry.

The Department of Evangelism also is expected to play an increasing role in the contact of persons in military service. Another area in which the department is taking greater interest is the ministry to the Jewish people.

191 Serving as Military And Institutional Chaplains

NEW YORK — Two hundred ninety-one nited Lutheran clergymen are serving mili- ry and civilian organizations as full- and art-time chaplains, the denomination's Ex- cutive Board was told.

The Rev. Raymond H. Tiemeyer, New ork, administrative assistant to ULCA resident Dr. Franklin Clark Fry, told the oard at its quarterly meeting that there are rrently 247 United Lutheran pastors serv- g as military chaplains.

Another 20 are Veterans Administration haplains. The remaining 24 serve in fed- al prisons and health, education and wel- re institutions.

The following ULCA pastors were named two-year terms on the denomination's nsulting committee on the military chap- incy:

The Rev. Robert A. Boettger, Lorain, O., airman; the Rev. Wallace Stuart Ander- n, New York City; the Rev. Arnold J. ahlquist, Cranford, N. J.; the Rev. Mar- en D. Kilver, Monroeville, Ind., and the ev. Wilbur M. Laudenslager, Philadelphia.

ULCM Convention Set At Wagner Next August

NEW YORK—The Hon. Andrew Wellington Cordier, executive assistant to the secretary-general of the United Nations, will be the principal speaker at the 23rd biennial convention of United Lutheran Church Men.

The official men's organization of the ULCA will meet Aug. 1-3 on the campus of Wagner College, Staten Island, it was announced by Jack H. Oetgen, executive secretary of the group. Theme of the convention will be "Frontiers of Churchmanship," with special emphasis on Christian social responsibility.

A native of Canton, Ohio, Mr. Cordier was one of the U.S. State Department representatives who helped set up the United Nations in 1945. He will address ULCM delegates on social responsibility.

Dr. Franklin Clark Fry, ULCA president, will present three Bible study programs. He will speak on "The People of God."

Other lecturers include Dr. William Muehl, an attorney, who is professor of practical theology at Yale Divinity School;

Continued on page 49

A Boy and His Dog

Davey and Goliath Heroes of New TV Children's Series

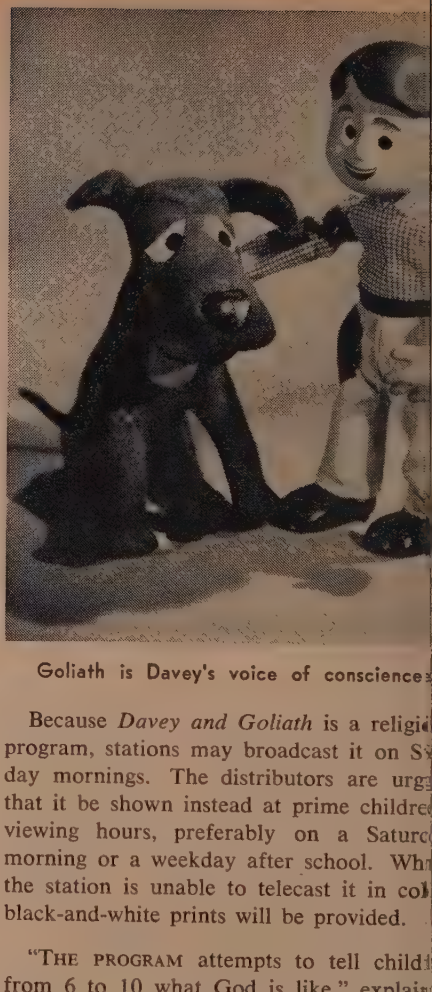
YOUNGSTERS in the U.S. and Canada may have a couple of new television heroes within the next few months. They'll be a boy and his dog—Davey and Goliath. They are the stars and provide the title for the new series of color children's programs produced by the Department of Press, Radio and Television of the United Lutheran Church.

First regular run of the 15-minute show started on Feb. 15 in Chicago, with Boston and New York premieres to follow shortly. Ultimately the films will be seen on more than 200 TV stations across the U.S. and Canada.

Davey and Goliath is the result of a happy partnership between Hollywood, the Christian church, and educational leaders. Aim of the programs is to show boys and girls who have never been to Sunday school and who have no religious background what God is like. Edward L. Stanley, National Broadcasting Company executive, praised the films as "the only religious films for young people that come anywhere near their objective."

The first 13 programs of the 26-week series took 18 months to complete at a cost of $200,000. The second 13 will be completed in six months.

Production and distribution costs are being paid by the ULC. Promotion and distribution of *Davey and Goliath* is being handled by the Broadcasting and Film Commission of the National Council of Churches as part of its television ministry. There will also be Canadian distribution.



Goliath is Davey's voice of conscience

Because *Davey and Goliath* is a religi program, stations may broadcast it on S day mornings. The distributors are urg that it be shown instead at prime childre viewing hours, preferably on a Saturd morning or a weekday after school. Wh the station is unable to telecast it in co black-and-white prints will be provided.

"THE PROGRAM attempts to tell child from 6 to 10 what God is like," explai Richard T. Sutcliffe, associate director PRT. "To achieve this we have taken va ous facets of God and tried to dramat them in a way that children will und stand. Our series includes episodes wh emphasize the God who cares, the depe able God, the forgiving God, and the G who provides."

Staff members of the ULC Board Parish Education and other consulta helped develop the method of translat these qualities of God into dramatic fo which children might comprehend, Mr. S cliffe said.

"We use a series of parables, the same evice Jesus used to speak to all depths f understanding and all degrees of com- rehension simultaneously. These are placed n modern settings and use situations and anguage today's generation knows."

Production was an intricate job. The color lms are made by stop-motion photography.)n the set, Davey and his colorful dog re made of wire and rubber. Each figure tands about seven inches high—a doll-like tructure of mesh, wire and smooth-moving oints that enable it to make lifelike mo- ons. The "skeleton" is covered with foam ubber, painted flesh color. The figure is hen dressed in specially made clothes.

EACH FRAME is photographed separately, ith maximum movement of about three- ghts of an inch at a time. This tedious ace requires an eight-hour day to shoot 42 econds of completed film. The sound track later synchronized to the facial move- ents of the characters.

Creator of the animation process and pro- ucer of the films is Art Clokey, at whose Hollywood studios the productions are completed.

To insure proper religious content, the proposed stories in the series are screened by members of the staff and consulting committee of the PRT Department, as well as by other consultants. Suitable stories are then dramatized by professional writers. Each word and movement is outlined. Scenery needed is then constructed in the Clokey studio. Technicians and animators then move the characters through their paces.

Beside Davey and his dog Goliath, who is often Davey's voice of conscience, speaking with a deep voice—permanent characters in the series are Davey's parents and his sister Sally. Comic relief is usually furnished by the antics of Goliath.

Popularity of the characters seems assured even before the films have been on the air. A "Davey and Goliath" coloring book is already projected and PRT officials are sure that a cuddly-animal form of Goliath will be the bedtime companion of many small boys and girls before long.

Technicians in Clokey Studio prepare figures for color TV series

Kloetzli Points Up Challenge to Urban Church in Lectur

"DON'T JUST STAND there; do something!" Many urban churches felt that "doing something" meant not to "stand there," so they moved to the suburbs. Now, says Walter Kloetzli, the "flight from plight" is ending, and downtown churches are staying where they are needed.

What city churches should and can do to meet their responsibilities in their own communities was outlined by Pastor Kloetzli in the Knubel-Miller Lectures for 1961. Titled "The Church and the Urban Challenge," the series of five lectures was presented in January and February at Berkeley, Calif.; Philadelphia, Pittsburgh, Omaha and Minneapolis.

A ULCA clergyman, the lecturer is secretary of Urban Church Planning in the Division of American Missions, National Lutheran Council. He is author of *The City Church—Death or Renewal,* published last month, and co-author of *Urban Church Planning,* published in 1958.

ONLY IN RECENT years has Lutheranism begun to face up to special urban problems, Pastor Kloetzli said. He described the situation: within the next 40 years a third of the U.S. population will be living within the ten largest metropolitan areas, and over 85 per cent of the total population will be classed as urban.

Most inner-city churches find themselves in rapidly changing neighborhoods, and the traditional type of ministry to a congregation bound by ethnic or historical ties is not enough. "The changing urban frontier confronts the church with ever-new challenges and responsibilities," he said.

But it is hard to know just what to do. "A congregation ought to know first what is going on in its community" in order to be able to do something about it, Pastor Kloetzli pointed out. Thus it is essential that the congregation should study itself and its neighborhood to get the facts, then get all the help it can in setting up an effective program.

One should not expect each city cong gation to tackle the job alone, he said.

The strong, stable churches must help weak, and the denomination as a whole m give its support.

One major problem, he pointed out, congregational autonomy. "The autonom congregation is not necessarily the best up . . .The local congregation does wha pleases to insure its own survival, rega less of the needs of the community."

HE CITED Detroit, where in the past years about one Lutheran congregation year has sold its building and left the nei borhood, instead of remaining to serve community.

"Just standing there" isn't the answ In many cases, Pastor Kloetzli said, " status quo has been baptized and sanctifie The church in the midst of fast-chang population must serve as many people different backgrounds as it can reach.

The old church in the heart of the c must use its strategic base to reach into the business-office-store community; provide special weekday educational, w ship and counseling services for the peo in it, and be at the same time a church the wider community, a spokesman for church-at-large.

MORE CHURCHES are integrating, he served, and "an increasing number of whi are willing to accept Negroes as neighbo in racially changing communities. "The sponsible Christian who talks about bring Negroes to Christ cannot go around ma taining that open occupancy in housing a fair employment practices are not his c cern," he said.

Only churches with a strong theologi foundation can possibly survive to serve i difficult neighborhood, Pastor Kloetzli sa A congregation should put its faith in so theology rather than in "gimmicks" a programs.

—RALPH W. BAGG

Weekday Church Schools Discussed in Conferences

By RALPH I. SHOCKEY

TRENTON, N. J.—Weekday church schools were discussed during the annual Field Work Program of the synodical committee on parish education in eight area conferences during January. Forty-two congregations were represented.

A preliminary study showed that 28 congregations have been conducting weekday church schools. Most of the programs were on free time rather than in conjunction with the public schools. The size of the congregations conducting classes varied from 51 to 960 communing members. Attendance ranged from 4 to 179.

The Rev. Paul E. Carl, synodical secretary of Parish Education and Youth Work, said that although only 17 per cent of the churches had schools, about 1,500 were enrolled.

Other leaders of the area meetings were the Rev. J. William Wahl and Miss Catherine Juram of the ULCA Board of Parish Education.

Pastor Lysgaard burns paper at Caldwell

Pastor Moore applies flame to mortgage

Two Churches Burn Mortgages

ANOTHER STEP toward relocation of Holy Trinity Church, Caldwell, took place Jan. 29 when Pastor Harry Lysgaard and council members burned a mortgage on the prospective site. Groundbreaking is to take place early this summer.

ST. MATTHEW'S CHURCH, Moorestown, burned a $3,888 mortgage at the service on Jan. 29. Plans are underway for the construction of a new parish house unit. The Rev. J. Brooks Moore is pastor.

Bricktown Church to Organize

ST. THOMAS' CHURCH, of Bricktown, is to be organized Feb. 26. The Rev. Frank Miller, mission developer, has been active

NEW JERSEY . . .

in the field since last June. More than 100 adults will be charter members.

About $100,000 is needed to repair the ruined interior of St. Mark's Church, in Oaklyn, swept by fire Dec. 25. A donation of $1,500 was given to the restoration fund by the Church of Our Saviour, Haddonfield. Total voluntary contributions already amount to over $3,000. Insurance has covered considerable restoration costs.

Folsom Building Dedicated

The William Schellhas parish education building at St. James' Church, Folsom (Hammonton), was dedicated Jan. 29. Speakers included the Rev. Paul E. Carl and Dr. Edwin H. Knudten. The Rev. William Laird was liturgist.

This is the first expansion program undertaken by the congregation. The Rev. Robert R. Strohl directed the program.

Charles Ziegler, Jr., Philadelphia seminarian, is serving as the first student pastor at St. Paul's Church, Mt. Holly. He is a member of St. Matthew's, Moorestown.

Fireman checks damage in Oaklyn church

PENNSYLVANIA

Tamaqua Church Ends Debt and Observes Anniversary

By ARTHUR S. FOLLETT

Pottsville—Zion Church, Tamaqua, held a mortgage-burning ceremony on Jan. 16, and celebrated its 85th anniversary with a dinner Jan. 18.

Harry J. Laurer, veteran church councilman and former treasurer, ignited a gold bond which signified the wiping out of Zion's final indebtedness. Pastor Luther K. Mohr conducted the service of thanksgiving, assisted by the Rev. Carl A. Romoser and Layreader John Haldeman, Jr. The Rev. Charles C. Schlitzer, of Northampton, spoke. The anniversary dinner also served as a farewell for Pastor Mohr, whose resignation became effective Feb. 1.

Pastor Mohr resigned to accept duties with the Board of Inner Missions in Schuylkill County.

"Faith Healing and Related Matters" was the topic of the Rev. Sterling Bashore, Llewellyn parish, Pottsville District, at the meeting of the Schuylkill County Lutheran Pastoral Association Jan. 31. The meeting was held in Good Shepherd Church, Ashland.

Plans were made for the Lenten retre at Advent Church, Tuscarora, on Monda Feb. 27. The speaker will be the Rev. W liam C. Berkemeyer, of St. Matthew Church, Bethlehem.

United Lutheran Church Men of St. Paul's Church, Gordon, held their 30th a nual banquet Jan. 25. Pastor John Swave was master of ceremonies. Herbert Lov now of Reading, sole survivor of the o ganization's first officers, was the speake There were 78 persons present.

Miss Annie E. Haeseler, teacher in S

aul's Church, Orwigsburg, for over 50 ears, died Jan. 25 at the age of 92.

DR. SAMUEL KIDD, stewardship secretary the Pennsylvania Ministerium, attended e meeting of the Hegins District adminis- ative committee Jan. 18 in St. John's hurch, Tremont. Earl Henry, associate sec- tary of stewardship, also took part.

A LENTEN RETREAT for all Luther Lea- ers of the Hegins District has been anned for Saturday, Feb. 25, at Hetzel's hurch, Pine Grove.

TRINITY CHURCH, Pottsville, increased its urch council membership from 12 to 15 its congregational meeting Jan. 12.

A.: WILLIAMSPORT

Trevorton Church Marks ts 100th Anniversary

ZION CHURCH, Trevorton, celebrated its 00th anniversary. The Rev. Kendig W. ergstresser, of Pennbrook, a former pastor Zion, spoke at the centennial dinner. her anniversary events are planned, re- orts Pastor Vitolds Gobins.

PASTOR CLARENCE H. HERSHEY retired ter serving Emmanuel Lutheran Charge,

Cutting centenary cake: Council President Klock, Pastor Bergstresser, Pastor Gobins

near Montoursville, for 12 years. He also was part-time executive secretary of the Williamsport area Council of Churches.

NEARLY 60 MEMBERS of Liverpool Lutheran Parish attended Pastor Theodore Lindquist's 12-week series of discussions on "Our Neighbor's Churches." Leaders of other denominations were present to give first-hand information.

PA.: PITTSBURGH

Pastor Gardai to Direct Christ's Mission to Jews

THE REV. LAVERN W. GARDAI, of Manistee, Mich., has accepted a call to become superintendent of Christ's Mission to the Jews in Pittsburgh.

A pastor of the American Lutheran Church, he is a graduate of Capital University and Seminary. He succeeds Dr. Dan Bravin, retired, from whom he learned about the mission to the Jews.

CAMP LUTHERLYN'S 1961 camp schedule opens June 25 with a week for seniors. Nearly 3,000 campers are expected this year, and 270 counselors and 135 teachers are needed. A family week end will be held over Labor Day.

Group of 18 Taking Tour Through Egypt, Holy Land

PHILADELPHIA—A group of 18 Lutherans led by Mrs. G. K. Wiencke will leave New York March 5 for an ecumenical tour of the Holy Land and Egypt.

Of special interest will be the Easter visit to Jerusalem, where the Evangelical Lutheran Church in Jordan has been recognized by the government. They will be guided by Mr. Badie Nijem, a graduate of Augustana College, Rock Island, Ill., one of the active laymen in the congregation at Ramallah.

In Beirut, Lebanon, the group will be guests of Dr. William Haddad, general secretary of the Bible Lands Union for Christian Education.

Architect's sketch shows perspective of first unit being built by Emmanuel Church, Napl

FLORIDA

Construction of First Unit Begun by Emmanuel Church, Nap

By CARL DRISCOLL

TAMPA, FLA.—Emmanuel Church, Naples, Fla., broke ground on Jan. 22 for the first unit of its new church.

Mayor Francis Ford, the Rev. Richard T. Lambert, of the Ministerial Association; the Rev. James L. Dishop, of Grace Lutheran Church, and the Rev. Clifford S. Roberts, of Kitchener, Ontario, Canada, brought greetings.

The Rev. W. Baxter Weant, director of home missions of the Florida Synod, was the principal speaker. The pastor is the Rev. Dr. Harland D. Fague.

The building will be erected at the corner of Mooring Line and Bow Line Drives. It will include a nave to seat 138 persons, a social hall, nursery, work sacristy, past sacristy and office.

T. Norman Mansell is the design ar tect. Roy D. Murphy and Associates the supervising architects.

Library Workshop Planned

A TWO-DAY church library workshop will be held in June at Pacific Lutheran University, Parkland, Wash. The plans depend on receiving advance registration of 40 to 50 persons. Church librarians in the Pacific Northwest are invited to attend.

Inquiries should be addressed to the general chairman, Mrs. Elizabeth Groff, at 1505 Mahan St., Richland, Wash.

SOUTH CAROLINA

James Island Congregatio Starts with 108 Confirmed

By WYNNE C. BOLIEK

COLUMBIA, S. C.—A new mission con gation was organized Feb. 5 at James Isl Charleston. The Rev. Paulwyn L. Bol mission developer, began work in the a last June 15.

Dr. Karl W. Kinard, president of South Carolina Synod, conducted the orga zation and preached. The liturgist was Rev. J. Shelton Moose, synod field wor

Confirmed membership of the new c gregation is 108, and there are more t 175 baptized members.

DEDICATION service for Advent Chu Charleston Heights, was held Jan. 8. Kinard preached. The pastor is Dr. F E. Dufford.

LEADERSHIP TRAINING courses have been offered recently in all conferences of the synod, for teachers and church school workers, church councilmen, leaders of auxiliaries and other interested members. There were also courses in ministerial ethics for pastors.

NEWBERRY COLLEGE has a new book store, a joint faculty-student project. Students voted to surrender a recreation room in Kaufmann Hall for the store. The stock consists mostly of quality paperbacks on subjects ranging from science to religion.

TEXAS-LOUISIANA

Long-Range Field Tests Planned in Four Churches

By DAVID F. COOPER

MESSIAH CHURCH and First English Church, Austin; St. Mark's Church, Cuero, and Holy Cross Church, Yoakum, have been selected to participate in the Long-Range Program field-test project to be carried out this year and next by the cooperating Boards of Parish Education.

ST. MARTIN'S CHURCH, Houston, the Rev. Manfred Holck, pastor, reports a 30 per cent increase in offerings, and a 26 per cent increase in membership during 1960. The mission congregation, presently meeting in a house chapel, has received approval of plans for its first unit building.

IN THE "extra mile" department, Grace Church, Houston, the Rev. David F. Conrad, pastor, was able to liquidate its mortgage several months earlier than anticipated through a $3,000 gift by Mr. and Mrs. Arthur Voss.

HOME MISSION PASTORS' CONFERENCE was held at Lutherhill during December, with the Rev. Carroll L. Charles, secretary of the Department of the Urban Church of the Board of American Missions, as the featured speaker. The Rev. J. Ernest Messer, Corpus Christi, led the daily Bible study.

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Catholic Party Founded on Fraud, Investigators Charge

By FRANCISCO MOLINA

SAN JUAN, P. R. — Puerto Rico's new Christian Action Party, organized by the Roman Catholics to oppose the government Popular Democratic Party, is in trouble.

A legislative committee has found proofs of widespread fraud in the party's registration drive last summer. More than 700 citizens have testified already that registration petitions attributed to them are false.

The two legislators elected by CAP last Nov. 8 have been suspended by the legislative assembly pending final outcome of the investigation. They are Mario Dávila and José Luis Feliú Pesquera. The latter is author of the defeated Bill 84, which would have provided for released-time religious education.

Heightening the scandal is the implication of some priests and a judge in the registration irregularities. CAP agents who counter-signed allegedly false petitions have refus to testify, invoking the fifth amendme They are open to charges of contempt.

Some of the findings: 1) A petition tributed to a Protestant clergyman w wasn't even in Puerto Rico at the time registration; 2) three petitions bearing nam and purported fingerprints of three de men; 3) petitions sworn not before a ma istrate as required, but before a priest; a petition with the right thumbprint of man who says it can't be his—since he lac a right arm.

The legislative committee is in a delica position. Too zealous inquiry into certa phases of the political organization mig be construed as persecution and cause u favorable reaction, it was felt. Up to Ja 30 none of the priests implicated in the tes mony of others had been subpoenaed.

After the investigation has been co pleted, it is expected there will be furth action in the Puerto Rico courts.

Man a Religious Symbol?

A bill has been introduced in the Puert Rico legislature to prohibit the use of re ligious symbols as political emblems.

CAP, whose emblem is the rosary, prompt denounced the bill, claiming it would back fire on the majority party, whose emblem i the face of a man.

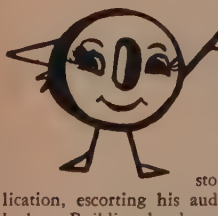
Man was made in God's image, a CA spokesman said. Therefore the face of man is a religious symbol.

Public Schools Improving

SINCE WORLD WAR II Roman Catho parochial schools have flourished in Puer Rico, taking advantage of the grave difficu ties faced by the public schools.

The public schools had been losing mu

Introducing



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f their best personnel to higher-paid gov-rnment and industry jobs. Not enough new choolrooms could be built over a number f years for the growing population of chool age. The resultant overcrowding un-er not-too-efficient teachers lowered the restige of the public schools in the eyes f many parents. The Roman Catholic arochial school has boomed.

The government has now given crash pri-rity to public school improvements. New ooms are being built where needed. Better eachers are available. A new "model chool" is being established. When one such school opened recently at Villa Nevarez, Río Piedras, many parents took their children to it—out of the nearby parochial school.

With the government's announced intention of pushing its "Model School" program, the Roman Catholic parochial school faces uncertainty in the future.

Many people feel that this situation was one of the main, if hidden, reasons why the Roman Church sponsored the Christian Action Party.

ULCM Convention . . .

Continued from page 39

r. William H. Lazareth, professor of sys-matic theology, Philadelphia Seminary; nd Dr. George W. Forell, professor of sys-matic theology at Chicago Seminary, May-ood, Illinois.

Mr. Oetgen said the program was planned co-operation with the Board of Social issions. The emphasis on Christian social sponsibility ties in with a series of meet-gs the social missions' staff is currently nducting throughout the church on the me subject.

More than 400 delegates and visitors at-nded the ULCM's 22nd biennial conven-on in South Bend, Ind., two years ago.

United Lutheran Church Men has approxi-ately 30,000 members in 1,300 United utheran congregations in the United States nd Canada.

Ministry to Service Men

A PROGRAM of intensifying the ministry Lutheran congregations to members in ilitary service was reported to the National utheran Council by the Rev. Engebret O. idboe, executive secretary of the NLC's ureau of Service to Military Personnel.

Assistance of all church agencies in touch th military personnel is sought "to get eryone interested in seeing that no Luther-s in military service are neglected," Mr. idboe said.

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INDIANA

Churchmen Plan Workshops In Evangelism, Stewardship

INDIANAPOLIS—Workshops on stewardship and evangelism will be sponsored by the United Lutheran Church Men of Indiana next month. Meetings are scheduled at Indianapolis, Fort Wayne, South Bend and Batesville, March 13 and 19, and April 9.

CAMP LUTHERWALD'S 12th annual season will begin June 2 with the retreat of the United Lutheran Church Men. The United Lutheran Church Women of the synod will hold their retreat at the camp on June 15.

The Rev. Donald Dow, camp director, announced also the regular camping schedule will open June 25, with junior groups scheduled at the start. Periods for all age groups will be offered, with special emphasis on the growing family camps.

AN UNWELCOME VISITOR "crashed" the parsonage of Faith Church, Evansville. An out-of-control auto smashed into the hou damaged the foundation, broke water pi and flooded the first floor. Mrs. Rob Lesher, wife of the pastor, was in the kitch but was not injured. Neither was the driv

INDIANA SUPREME COURT has ruled state obscene literature law unconstitution The majority opinion called the law "c sorship exceeding the boundaries which prescribed by the limits beyond which pol power cannot operate." —WILLIAM L. PI

OHIO

Cleveland Pastors Start Weekday Morning Service

CLEVELAND, OHIO—A group of 20 p tors here, representing 14 congregations, sponsoring two weekday morning wors services for those unable to attend chu on Sunday.

The services will be held at 11 A.M. Tuesdays at the West Park Baptist Chu and at the same hour on Thursdays in Hi land Christian Church.

Dr. J. H. L. Trout, chairman of the co mittee in charge of the West Park Mi terial Association, said that ministers alternate at Tuesday and Thursday servi

Dr. Trout, pastor emeritus of the Beth English Lutheran Church, said the progr was arranged after much discussion of H to help Protestants unable to attend Sun services.

Roman Catholics, he pointed out, hav variety of times to attend Mass on Sun and can also attend Mass on weekdays.

—CHANGES OF PASTORATE—

NORTHWEST

KLOESE, BRUCE G. From Resurrect Church, Green Bay, Wis. To St. Steph Church, Madison, Wis.

OHIO

FAUST, RICHARD F. From Prince of Pe Church, Vermillion-on-the-Lake. To Paul's and Pleasant Valley Church Lucas.

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LANTZ, ROBERT B. To Holy Trinity Church, Akron, third pastor.

MATCHINSKI, FRED A. From Good Shepherd Church, West Milton. To Calvary Church, Springfield.

SCHRACK, GEORGE M. From St. John's Church, Perrysville. Retirement.

SHENEFIELD, JOHN C. From Zion Church, Canton, assistant pastor. To Grace Church, Steubenville.

PENNSYLVANIA MINISTERIUM

DRUCKENMILLER, EDWIN L. From Christ Church, Hellertown, Pa., assistant pastor. To Weissport parish.

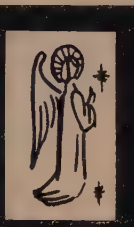
HARDING, MARVIN L. From Jordan Lowhill parish. To Schwarzwald Church, Jacksonwald.

MOHR, ROBERT E. From St. Luke's Church, Woodhaven, L. I., New York. To St. Stephen's Church, Wilmington, Del.

NAGLE, ROBERT S. From Our Saviour Church, Coatesville, Pa. To Immanuel Church, Norwood.

WESTERN CANADA

CORRECTION: The Rev. E. G. Goos remains at Faith Church, Edmonton. Change of pastorate was erroneously reported.



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DECEASED

THE REV. HENRY CARL JULIUS ERBES, 87, died Feb. 1 in Rochester, N. Y. He was pastor emeritus of Trinity Church, Rochester, where he served from 1898 until his retirement in 1956.

Born in Dunkirk, N. Y., he attended Wagner College and Philadelphia Seminary, and was ordained in 1896. He received 1 honorary doctor of divinity degree fr Hartwick College in 1953. He was pas of St. Paul's Church, Summit Hill, P 1896-98. He was English secretary of 1 New York Ministerium, 1899-1900, and 1 last secretary of the former New York a New England Synod, 1911-1929.

He is survived by nieces and nephews.

Funeral service was conducted Feb. 4 Trinity Church, Rochester, by the R Elmer G. Schaertel and the Rev. Theodo A. Schrader. Burial was in Forest H Cemetery, Fredonia, N. Y.

MRS. ELSIE ANNA SIEBERT, 74, di Jan. 24 in Ideal Hospital, Endicott, N. A resident of Newark, N. J., she had be visiting a son, William S. Siebert, of Appa chin, N. Y., when she was stricken.

She was the widow of the Rev. Willia L. Siebert, pastor of Roseville Church, Ne ark, from 1905 until his death in 19 She is survived by two sons, William a Paul J., of Baltimore; a daughter, M

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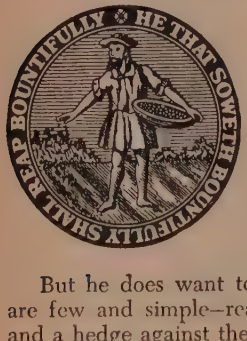

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Those who enter the service of the Church know that th must turn their backs on some prizes in order to seek "the pri of the upward call." Wealth, prestige, the cheap succe achieved by mediocrity—will not attract the committed minist

But he does want to achieve a few goals in order to serve "the present age." The are few and simple—reasonable security for the family, an educational fund for childr and a hedge against the perils of old age.

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Catherine Cusic, of Philadelphia; two sisters, Mrs. Elizabeth Clayton of Newark, and Mrs. Mary Kull of Nutley, N. J.; and nine grandchildren.

Funeral service was conducted Jan. 27 by the Rev. Vinton G. McClellan, pastor of Roseville Church. Interment was in Mt. Hebron Cemetery, Upper Montclair, N. J.

THE REV. CHARLES O. THOMPSON, 54, died Jan. 31 in Pittsburgh, Pa., after a long illness.

Born in New Castle, Pa., he attended Thiel College and Philadelphia Seminary, and was ordained in 1932. He served pastorates at Ithaca, N. Y.; Oldwick, N. J., and Yonkers, N. Y., and in 1943 became executive missionary of the Lutheran Inner Mission Society of New York City. In 1947 he was called as institutional pastor of the Lutheran Inner Mission League of Miami Valley, Dayton, O. He retired in 1952 because of ill health and moved to New Castle, where he resided at his death.

Surviving him are his wife, Ruth, and five children: Mrs. Helen Louise Smith, of Fayetteville, N. C.; William H., student at Penn State University; Mrs. Marguerite McCullough, of New Castle; Florence Edith and Charles R., at home; his mother, Mrs. Charles R. Thompson, and five sisters, Mrs. Marian Rawle, Aliquippa, Pa.; Mrs. Alice Bauman and Mrs. Grace Bost, Morristown, N. J.; Mrs. Helen McClymonds and Mrs. Elizabeth Lockley, New Castle; and four grandchildren.

Funeral service was conducted Feb. 2 at St. John's Church, New Castle, by the Rev. V. Theodore Benson and Dr. William Lankey, president of the Pittsburgh Synod. Burial was in Graceland Cemetery.

MRS. PATTY FRANCES MATTHEWS WIENCKE, 78, died Feb. 2 in Omaha, Neb. She was the widow of the Rev. Gustav K. Wiencke, Sr., of Auburn, Neb.

Pastor Wiencke was home mission superintendent of the former German Nebraska Synod. At his retirement in 1948, Pastor and Mrs. Wiencke made their home in Auburn. Pastor Wiencke died in 1950. Mrs. Wiencke was active in church affairs, and founded the Women's Seminary Guild of the former Martin Luther Seminary at Lincoln, Nebraska.

She is survived by two sons in the Lutheran ministry, Dr. Gustav K. Wiencke, Jr., of Philadelphia, and Dr. Matthew I. Wiencke, of Dartmouth College, Hanover, N. H.; three daughters, Mrs. Maria Laas, of Omaha; Mrs. Gertrude Johnson, of Salt Lake City, and Mrs. Rachel Kuper, of Sioux Falls, S. D.; and nine grandchildren.

Funeral service was conducted at St. Paul's Church, Auburn, by the Rev. J. N. Slice of Columbus, Neb. Interment was in St. John's (Stone Church) Cemetery, Auburn.

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FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

IN CONCLUSION . . . . . .

THE SCENE on the cover may look too familiar to be attractive to many of our readers. Snow-covered roadways are no novelty to those of us in the northeast, which has been having its coldest and snowiest winter in many a year.

Some areas expect a heavy snowfall every winter. They seem to know how to prepare for it. Either from wisdom or of necessity, motorists and commuters take necessary precautions so they can get to work, to school and to home even when the flakes pile up.

IT'S DIFFERENT in some eastern seaboard cities that have been softened up by mild winters. They were the scene this year of unprecedented tie-ups. Motorists abandoned cars and left them to clog the streets. Unshoveled sidewalks kept pedestrians at home. In New York, the emergency reached such proportions that for nearly a week all private cars were banned from the snow-filled streets so they could be cleared more easily.

So many children depend on school buses that a heavy snowstorm can completely disrupt the educational schedule. Youngsters in the north listen to radio or television "snow watch" programs and rejoice immoderately when they hear their school mentioned as one that will be closed. This is a joy that children in Hawaii or Southern California may never experience—but there are those of us this winter who would call them fortunate! And many scholars will lose some vacation days this spring or summer to make up for the classes they've missed because of the snow.

Something new seems to have been added to the snow-cancellation program, though. Among the closings announced on a radio program after a young bli zard this month, I heard the name of Lutheran church. "There will be no ser ices Sunday because of the snow," th announcer said. Later I learned th dozens of churches of all denominatio (except the Roman Catholic!) had call off their services. One pastor told m that a parishioner had phoned to ask there would be a service. When he r plied that there surely would, no matt how many attended, she scolded hi saying, "It's un-Christian to expect pe ple to come out in this sort of weathe

Of course, we must be concern about the safety and convenience church members. We can't expect elde people to walk on ice or distant membe to risk their lives on impassable roads.

YET I CAN'T help wondering abo the propriety of cancelling worship ser ices. Snow or some other situation m keep many people away. That's unfo tunate. But if we waited until eve member were present, few church would ever hold a service! We do need printed bulletins, or organ mus or a vested choir, or an acolyte, or ev a minister! Wherever two or three a gathered together in the name of Jes there can be "corporate" worship.

Churches ought really be open at times for meditation and prayer. C tainly they should be open on Sunda It is true that Christians can worship p vately or listen to a radio service, but t is never a substitute for church going. don't like to think of some earnest seek struggling through the snow, only to fi the church door locked and a sign sayi "No service today."

—ALBERT P. STAUDERMAN

Christian Wills

. . . and what you should know about them!

Further information as to how you may make your Will Christian is available upon request.

United Lutheran Church Foundation is the authorized gift annuity issuing agency for the ULCA. Written in amounts of $500.00 or more, including one or two lives, contributions under this plan may be designated for any ULCA board, agency, auxiliary, synod, institution or congregation, or combination of them.

To learn more of this plan, as well as of other Foundation services, ask for the booklet "Foundation for Fulfillment".

WHY DO WE USE THE WORD TESTAMENT?

You have heard of the term, "Last Will and Testament". In the older law "Testament" meant a document which passed personal property while the Will passed an interest in real estate. Eventually, the two documents were combined in one and called "Last Will and Testament".

The Testament was more than a legal document. It was originally administered by the Church. A man or woman gave "testimony" or "testified" as to his belief in Almighty God, giving thanks to God and to the Church for blessings bestowed upon him during his lifetime.

All lawyers are familiar with the custom of using the words, "In the name of God, Amen," in Wills. Many Wills contain the testator's simple expression of an abiding faith in God, and a desire to see the cause of His Kingdom advanced through worthy Divisions of the Lord's Army.

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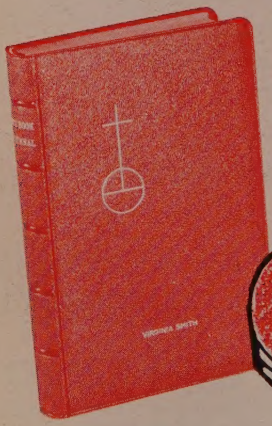

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